TVVO TREATISES.

I. Of the nature and practise of Repentance.
II. Of the combat of the flesh and spirit.

A second Edition corrected.

Printed by *John Legate*, Printer to the Vniversitie of Cambridge. 1597.

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To the Reader whosoeuer.

GOD hath bestowed on vs great prosperitie and peace, with plentie of all temporall blessings that heart can wish for many yeares in this land.

Prosperitie abused hath bene the occasion of many grievous sinnes against the first and second table: specially of Atheisme, neglect of Gods worship, contempt of the word, profanation of the Sabboth, abuse of the sacramẽts, &c.

These and such like sinnes have long called downe for indgements from heaven vpon vs: and the rather, because the preaching of the word hath little prevailed to bring vs to any amendment of life.

VVhereupon God hath now begun to cause his indgement to seaze vpon vs, specially by plague and pestilence: and that even in the very principall part of this land: whereby he himselfe doth (as Iob saith) round vs in the eare, and preach repentance to vs. Iob 36.15

VVherefore it stands vs now in hand if ever, to looke about vs: and if we have not repented, to begin to repent: if we have in former time repented, to do it more earnestly.

If so be that we shall harden our hearts both against his word and indgements, and put farre from vs the evill day: vndoubtedly we must needes looke for indgements farre more terrible then ever we felt as yet; if not eternall destruction. Let vs be advised by the old world, who made light of Noahs warning, and were drowned in the flood: by Lots sonnes in law, who tooke their fathers counsell for mockage, and were burnt with fire and brimstone from heaven: by the foolish virgines, who were sleeping when they should have bene furnishing their lampes, & were shut from the mariage of the lambe.

And to direct thee somewhat in the practise of repentance, I have penned this small treatise: vse it for thy benefite, and see thou be a doer of it: unlesse thou wilt be a wilfull murderer, and shed the blood of thine owne soule.

And whereas there have bene published heretofore in English

two sermons of Repentance, one by M. Bradford Martyr, the other by M. Arthur Dent: sermons indeede which have done much good: my meaning is not to adde thereunto, or to teach any other doctrine, but onely to renew and revive the memory of that which they have taught.

Neither let it trouble thee that the principall divines of this age, whom in this treatise I follow, may seeme to be at difference in treating of repentance. For some make it a fruite of faith containing two parts, mortification and vivification: [a] some make faith a part of it, by deviding it into contrition, faith, new obedience: [b] some make it all one with regeneration. The difference is not in the substance of doctrine, but in the logicall maner of handling it. And the difference of handling ariseth of the divers acception of repentance. It is taken two wayes, generally and particularly. Generally for the whole conversion of a sinner, and so it may containe contrition, faith, new obedience under it, and be confounded with regeneration. It is taken particularly for the renovation of the life and behaviour: and so it is a fruite of faith. And this onely sense do I follow in this treatise.

a Melanct. loc. in comm.

b Calv. Inst. lib. 3. cap. 3. par. 9.

I have added hereto a few lines of the combat betweene the flesh and the spirit: because repentance and this combat are ioyned together, and the one is not practised without the other, as appeares by resoluing Psalme. 51.

vers. 1. *Spirit.* Haue mercy on me, ô God, according to thy louing kindnesse.

Flesh. *Yea, but this thine adulterie comprehends infinite sinnes: therefore looke for no pardon.*

Spirit. According to the multitude of thy compassions put away mine iniquities.

Flesh. *This sinne hath taken such deepe place in thee, that it will be hardly pardoned.*

vers. 2. *Spirit.* Wash me throughly from mine iniquitie, and clense me from my sinne.

Flesh. *Thy speciall trespasse is against man.*

vers. 4. *Spirit.* Against thee, against thee, only haue I sinned.

Flesh. *Except this one sinne, thy life is vnblameable.*

vers. 5. *Spirit.* Behold I was borne in iniquitie, &c.

Yea, the best man that is, in the practise of godlines, often appeares to be vnlike himselfe: and the cause is this spirituall combat. The flesh

flesh otherwhiles makes him wayle and mourne and go drooping: presently after the ſpirit puts into him (as we ſay) the heart of grieſe, and makes him triumph againſt the flesh, the deuill, the world. Moſes was courageous at the red ſea, but he failed at the waters of ſtrife. Iob firſt praiſeth God, and afterward blaſphemeth. Dauid is often fainting in miſerie, yet by and by reuiued. Wherefore there is good cauſe why the conſideration of repentance and the combat ſhould go together: that no man, after he hath begun to repent, might dreame of eaſe to his flesh: as though we ſhould go to heauen in beds of downe: but rather that we might be reſolued, that when we begin to do anything pleaſing vnto God, then we muſt looke for nothing but continuall moleſtation from our vile and wicked natures.

Exod. 14 13. Num 20.11, 12. Iob 1.21. and 3.1. Pſal. 6. 1, 8. & 10.17.& 41.9,10,11.

Written Anno 1593. the 17. of November, which is the Coronation day of our dread Soueraigne Queene ELIZABETH: whoſe raigne God long continue.

William Perkins.

CAP. I.

VVhat Repentance is.

REpentance is a worke of grace, arising of a godly sorrow: whereby a man turnes from all his sins unto God, and brings foorth fruites worthy amendment of life.

I call Repentance a worke: becauſe it ſeemes not to be a qualitie, or vertue, or habit: but an action of a repentant ſinner. Which appeares by the ſermons of the Prophets & Apoſtles, which runne in this tenor, *Repent, turne to God, amend your lines, &c.* Whereby they intimate, that Repentance is a worke to be done.

Againe, Repentance is not every kind of worke, but a worke of grace; becauſe it can not be practiſed of any, but of ſuch as be in the eſtate of grace. Reaſons are theſe. I. No man can repent, unleſſe he firſt hate ſin, and loue righteouſneſſe; and none can hate ſinne, unleſſe he be ſanctified; and he that is ſanctified is iuſtified: and he that is iuſtified muſt needs haue that faith which unites him to Chriſt, and makes him bone of his bone, and fleſh of his fleſh. Wherefore he that repents is iuſtified and ſanctified, and made a member of Chriſt by faith: II. He that turnes to God, muſt firſt of all be turned of God: and after that we are turned, then we repent. *Surely after I was converted I repented: and after that I was inſtructed I ſmote upon my thigh: I was aſhamed, yea, euen confounded, becauſe I did beare the reproch of my youth.* Ier. 31. 19.

Some may obiect, that repentance goes before all grace, becauſe it is firſt preached. The firſt ſermon that ever was made, was of repentance, preached by God himſelfe in Paradiſe to our firſt parents. And ever ſince the ſermons of all the Prophets and Apoſtles, and of all faithfull miniſters haue had repentance for their beginning and ſcope. The anſwere hereto may be this: If we reſpect the order of nature, there be other graces of God which go before repentance: becauſe a mans conſcience muſt in ſome part be ſetled touching his reconciliation with God in Chriſt, before he can beginne to repent. Wherefore iuſtification and ſanctification in order of nature go before repentance. But if we reſpect

time,

time, grace and repentance are both together. So soone as there is fire, so soone it is hote: and so soone as a man is regenerate, so soone he repents. If we respect the outward manifestation of these twaine, repentance goes before all other graces: because it first of all appeares outwardly. Regeneration is like the sappe of the tree that lies hid within the barke: repentance is like the budde that speedily shewes it selfe, before either blossome, leafe, or fruit appeare: yea, all other graces of the heart which are needfull to saluation, are made manifest by repentance. And for this cause Repentance (as I take it) is first preached.

I adde further, that repentance riseth of a godly sorrow in the hart, as Paule teacheth. *Godly sorrow causeth repentance vnto saluation neuer to be repented of.* It is called a godly sorow, or a sorow according to God, that it may be distinguished from worldly sorow: which is a griefe arising of the apprehension of the wrath of God and other miseries, as feare of men, losse of good name, calamities in goods and other things, which in this life follow as punishments of sinne: whereas the godly sorrow causeth *griefe for sinne, because it is sinne.* And it makes any man, in whom it is, to be of this disposition and mind, that if there were no conscience to accuse, no divell to terrifie, no iudge to arraigne and condemne, no hell to torment, yet he would be humbled and brought on his knees for his sinnes, because he hath offended a loving, mercifull, and long suffering God. 2.Cor.7.10.

I further say, that repentance stands in turning againe to God. Man at the first was made a goodly creature, in the image of God, having fellowship with him, whereby he dwelt in God, and God in him. By sinne there is a partition made betweene God and man: who is alienated and estranged from God, and is become the child of wrath, a firebrand of hell, the prodigall child, going from his father into a farre country, the straying, nay the lost sheepe. Now when men haue grace to repent, then they begin to renew this fellowship, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which Paul doth seeme to intimate, when he saith, *That he shewed both to Iew and Gentile, that they should repent and turne to God, and do workes worthie amendment of life.* In which wordes he sets downe unto us a full description of repentance. Esa.59.2. Eph.4.18. Act.16.20.

Againe I say, that repentance is a turning from sinne, because it doth not abolish or chaunge the substance of bodie or soule, or any of the faculties thereof either in whole or part: but onely rectifie and amende them by removing the corruption. It turnes the sadnesse of melancholy to godly sorow, choller to good zeale, softnesse of nature to meeknesse of spirit, madnesse and lightnesse to Christian mirth: it reformes euery man according to his naturall constitution, not abolishing it, but redressing the fault of it.

CAP. I.

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Some may obiect, that repentance goes before all grace, because it is first preached. The first sermon that ever was made, was of repentance, preached by God himselfe in Paradise to our first parents. And ever since the sermons of all the Prophets and Apostles, and of all faithfull ministers haue had repentance for their beginning and scope. The answere hereto may be this: If we respect the order of nature, there be other graces of God which go before repentance: because a mans conscience must in some part be setled touching his reconciliation with God in Christ, before he can beginne to repent. Wherefore iustification and sanctification in order of nature go before repentance. But if we respect time,

time, grace and repentance are both together. So soone as there is fire, so soone it is hote: and so soone as a man is regenerate, so soone he repents. If we respect the outward manifestation of these twaine, repentance goes before all other graces: because it first of all appeares outwardly. Regeneration is like the sappe of the tree that lies hid within the barke: repentance is like the budde that speedily shewes it selfe, before either blossome, leafe, or fruit appeare: yea, all other graces of the heart which are needfull to saluation, are made manifest by repentance. And for this cause Repentance (as I take it) is first preached.

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Further I say, that repentance stands in turning againe to God. Man at the first was made a goodly creature, in the image of God, hauing fellowship with him, whereby he dwelt in God, and God in him. By sinne there is a partition made betweene God and man: who is alienated and estranged from God, and is become the child of wrath, a firebrand of hell, the prodigall child, going from his father into a farre country, the straying, nay the lost sheepe. Now when men haue grace to repent, then they begin to renew this fellowship, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which Paul doth seeme to intimate, when he saith, *That he shewed both to Iew and Gentile, that they should repent and turne to God, and do workes worthie amendment of life.* In which wordes he sets downe unto us a full description of repentance. Esa.59.2. Eph.4.18. Act.16.20.

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Further I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a man turnes from God to sinne: as when one of a Protestant becomes a Papist, an Arrian, a Familist. The second, when a man turnes from one sinne to an other. As when the riotous person leaues his prodigalitie, and giues himselfe to the practise of couetousnes: this can be no repentance: because it is a going from one extreme to an other, whereas repentance is to leaue the extremes and keepe the meane. The third is, not when a man turnes from sinne, but sinne turnes from him and leaues him. As when the drunkard leaues drunkennesse, because his stomacke is decayed: the fornicator his vncleannesse, because the strength of nature failes him: the quareller his fighting, because hee is maymed on legge or arme. The last is, when men turne from many sinnes, but will not turne from all. As Herod did many things at the aduertisement of Iohn Baptist, but could not be brought to leaue incest, in hauing his brother Philips wife. This repentance is nothing. For as he which is truely regenerate, is wholly in body, soule, and spirit regenerate: so he which truely repents, turnes from all sinne, and turnes wholly to God.

Neither is this to trouble any, that they cannot know all their sinnes: for sound repentance for one speciall sinne, brings with it repentance of all sinne. And as God requires particular repentance for knowne sins, so he accepts a generall repentance for such as be vnknowne.

To proceede further, the conuersion of a sinner in repentance, hath three parts. The first, a purpose and resolution in the mind: the second, an inclination in the will and affections: the third, an indeuour in life and conuersation, to abandon and leaue all his former sinnes, and to imploy himselfe in obedience to Gods commaundements.

Lastly, this repentance must bring forth fruites worthy amendment of life: because it cannot be knowne to be sincere, vnlesse it bring forth fruit. Repentant sinners are *trees of righteousnesse* of Gods own planting: and they grow by the waters that *flow out of the sanctuarie*, and therfore they must beare fruite that may *serue for meate, and leafe for medicine*: otherwise the axe of Gods iudgement is laide to their *rootes* to stocke them vp.

Isa 61.3.

Eze 47.12.

Mat.3.10.

CAP. II.

Of the causes of Repentance.

THe principall cause of Repentance is the Spirite of God, as Paule sayth, *Instructing them with meekenesse that are contrarie minded, praying of God at any time will giue them repentance.* And Ieremie, *Conuert thou me, and I shall be conuerted.*

2.Tim.2.25.

Ier.31.18.

The instrument of the holy Ghost in working repentance is the ministerie of the Gospell onely, and not the law. Reasons hereof are these.

1. Faith

I. Faith is ingendered by the preaching not of the Law, but of the Gospell, as Paul saith, *The Gospell is the power of God to saluation to all that beleeue from faith to faith:* therefore repentance which followes faith as a fruit thereof, must needes come by the preaching of the Gospell onely. Rom.1 18.

II. The Law is the *ministerie of death and damnation*: because it shewes a man his wretched estate; but shewes him no remedie: therefore it can not be an instrumentall cause of that repentance which is effectuall to saluation. 2.Cor.3.7.

III. The doctrine of repentance is a part of the Gospell: which appeares in this, that the preaching of repentance, and the preaching of the Gospell are put one for an other. And our Sauiour Christ diuides the Gospell into two parts: the preaching of repentance, and remission of sinnes in his name. Luc.9.6. cum Mat. 6.12.

IV. That part of the word which workes repentance, must reueale the nature of it, and set out the promise of life which belongs vnto it. But the law neither reueales faith nor repentance: this is a proper worke of the Gospell. If it be saide, that the law is a schoolemaster to bring vs to Christ, the answere is, it brings men to Christ not by teaching the way, or by alluring them: but by forcing and vrging them. Luc.24.47. *Vrgendo non alliciendo.*

Neither do we abolish the law, in ascribing the worke of repentance to the Gospell only: for though it be no cause yet is it *an occasion* of true repentance. Because it represents vnto the eye of the soule our damnable estate, & smites the conscience with dolefull terrors and feares, which though they be no tokens of grace (for they are in their owne nature the very gates and the downe-fall to the pit of hell) yet they are certain occasions of receiuing grace. The phisition is otherwhiles constrained to recouer the health of his patient by casting him into some fits of an ague: so man, because he is deadly sicke of the disease of sinne, must be cast into some fits of Legall terrors by the ministerie of the law, that he may recouer his former estate, and come to life euerlasting.

Repentance also is furthered by calamities, which in this case often come in the roome and stead of the Law. Iosephs brethren, when they were in distresse in Egypt, said one to another, *We haue verily sinned against our brother, in that we sawe the anguish of his soule when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.* And the Lord saith in Oseah, *I will go and returne to my place, till they acknowledge their fault and seeke me; in their affliction will they seeke me diligently.* And, *The Israelites say, my soule had them* (namely afflictions) *in remembrance, and is humbled in me.* Example of Manasses. *And when he was in tribulation, he praied to the Lorde his God, and humbled himselfe greatly.* And Dauid saith, *It is good for me that I haue bene afflicted, that I might learne thy statutes.* Gen.42.21. Ose.5.15. Lam.3.20. 2.Chr.33.12. Psal.119.71.

CAP. III.

How Repentance is wrought.

REpentance is wrought in the heart by certaine steps and degrees. First of all a man must haue *knowledge* of foure things, namely of the Law of God, of sinne against the law, of the guilt of sinne, and of the iudgement of God against sin, which is the eternall wrath of God.

Then in the second place must follow the *Application* of the former knowledge to a mans owne person, by the worke of the conscience assisted by the holy Ghost, which for that cause is called the *spirit of bondage*: and this application is made in a forme of reasoning, called a practicall syllogisme, on this manner:

Rom 8.15.

The breaker of the law is guiltie of eternall death, saith the mind:

But I am a breaker of the Law of God, saith the conscience, as a witnesse and an accuser:

Therefore I am guiltie of eternall death, saith the sinne conscience, as a iudge.

Thirdly from this application thus made, ariseth feare and sorow in respect of Gods iudgements against sinne, commonly called the *sting of the conscience*, or *penitence* and the *compunction* of heart.

Act. 2. 38.

Now this compunction, vnlesse it be delayed by the comforts of the Gospell, brings men to desperation, and to eternall damnation. Therefore he that will repent to life euerlasting must go foure steps further. First, he must haue *knowledge* of the Gospell, and enter into a serious consideration of the mercie of God therein revealed. Then must follow the *application* of the former knowledge by the conscience, renewed and assisted by the spirit of adoption, on this manner:

He that is guiltie of eternall death, if he denie himselfe, and put his affiance on the death of Christ, shall haue righteousnesse and life eternall, saith the mind enlightened by the knowledge of the Gospell:

But I being guiltie of eternall death, denie my selfe, and put all mine affiance in the death of Christ, saith the conscience renewed by the spirit of adoption:

Therefore I shall haue righteousnesse and life everlasting by Christ.

Thirdly after this application there followes *ioy* and *sorow*: ioy, because a mans sinnes are pardoned in Christ: sorow, because a man by his sinnes hath displeased him which hath bene so loving and mercifull a God unto him.

Lastly after this godly sorow followes *Repentance*, called a Transmentation or turning of the mind, whereby a man determines and resolves with himselfe to sinne no more as he hath done, but to liue in newnesse of life.

CAP.

CAP. IIII.

Of the parts of Repentance.

REpentance hath two parts: Mortification, and Rising to newnesse of life.

Mortification is the first part of repentance, which concernes turning from sinne.

Men turne from sinne, when they do not only abstaine from actuall sinne, but also use all meanes whereby they may both weaken and suppresse the corruption of nature. Chirurgeons when they must cut off any part of the bodie, use to lay plaisters to it, to mortifie it; that being without sense and feeling, it may be cut off with lesse paine. In the same manner, we are to use all helpes and remedies prescribed in the word, which serue to weaken or kill sinne; that in death it may be abolished.

And it must not seeme strange, that I say we must use meanes to mortifie our owne sins. For, how soeuer by nature we can not do any thing acceptable to God, yet being quickned and mooued by the holy ghost, we stirre and moue our selves to do that which is truely good. And therefore repentant sinners have grace in them, whereby they mortifie their owne sinnes. Paul saith, *I beate downe my bodie and bring it in subiection.* And, *They which are Christs* have crucified *the flesh with the affections and the lusts thereof.* And, *Mortifie therefore your earthly members, foonication, uncleanesse, the inordinate affection, evill concupiscence, and covetousnesse.* And, *If any man* purge himselfe *from these, he shall be a vessell unto honour.* And S. Iohn saith, *Every one which hath this hope in him,* purgeth himselfe, *even as he is pure.* And, *he which is begotten of God* preserveth himselfe, *and the wicked one toucheth him not.*

Acti agimur.

2. Cor. 9. 27.

Gal. 5. 24.

Col. 3. 5.

2. Tim. 2. 21.

1. Ioh. 3. 3.

cap. 5. 18.

Mortification hath three parts. A purpose in mind, an inclination in will, and an indevour in life and conversation to leaue all sinne.

Rising to newnesse of life, is the second part of repentance concerning sincere obedience to God.

And it hath also three partes. The two first are a resolution in the mind, and an inclination or lust in the will to obey God in all things. Barnabas exhorts them of Antiochia, *that with purpose of heart they would cleaue unto the Lord.* Examples of both these are many in scriptures. Of Iosh̃ua, *If it seeme evill unto you to serue the Lord, chuse you this day whom you will serue, whether the gods which your fathers served, or the gods of the Amorites, &c. but I and my household will serue the Lord.* Of David, *O Lord, thou art my portion,* I haue determined *to keepe thy commaundements.* And, *I have* sworne, *and will performe it, that I will keepe thy righteous iudgements.* And, *When thou saydst, Seeke my face, mine heart answered unto thee, O Lord, I will seeke thy face.* And, *I have applyed mine heart to fulfill thy statutes alwayes even to the end.*

Act. 11. 23.

Iosh. 24. 15.

Psal. 119. 57.

vers. 106.

Psal. 27. 8.

Psa. 119. 112.

The third part, is an indeuout life and conuersation to obey God.
Acts.24 16. Example of Paul. *And herein* I take paines *to haue alwaies a cleare conscience towards God and towards men.*
Psal. 119. 6. Of David, *I haue respect to all thy commaundements,* And, *I haue chosen the way of truth, and thy iudgements haue I laid before me.* And, *I haue cleaued to thy testimonies.* And, *Direct me in the path of thy commaundements: for therein is my delight.*
vers 30. 31. 35.

No man must here thinke, that a repentant sinner fulfils the law in his obedience: for their best workes are faultie before God. And whereas the faithfull in scriptures are said to be perfect: we must know that there be two degrees of perfection: perfection in substance, and perfection in the highest degree. Perfection in substance is, when a man doth sincerely indeuour to performe perfect obedience to God, not in some but in all his commaundements. And this is the onely perfection that any man can haue in this life. A Christian mans perfection is to bewaile his imperfection: his obedience more consists in the good will, then in the worke, & is more to be measured by the affection, then by the effect.

CAP. V.

Of the degrees of Repentance.

REpentance hath two degrees. It is either ordinary or extraordinary. Ordinarie repentance is that which every Christian is to performe every day: for as men fall dayly either more or lesse: so the graces of God are proportionally weakened day by day. Wherefore the continuall reparation therof must be made by a daily renuing of repentance. A Christian man is the temple and house of Gods spirit: he must therefore once a day sweepe it, that it may be fitte to entertaine so worthy a guest.

Extraordinarie repentance is the same in nature with the former: it differs only from it in degree and measure of grace.

And this is to be put in practise, when men fall into any enormous, capitall, or grieuous offences: whereby they do very grieuously wound their owne consciences, and giue great offence to the Church. Of this sort was the repentance of Peter, when he went forth and wept bitterly: and Davids repentance, after he had committed adultery and murdered Vriah.

CAP. VI.

Of the persons which must repent.

MEn be of two sorts: the naturall man, and the regenerate. Repentance is needefull for both. For the naturall man, that he may be brought from his sinnes, and the Image of God renued in him. Some may say, that many naturall men liue ciuilly, abstayning from all outra-

gious

gious behauiour, and therefore need no repentance. I graunt indeede they do so: yet repentance must go withall. For ciuill life without grace in Christ, is nothing else in Gods sight, but a beautifull abomination. The Phariſes were ciuill, yet Christ saith of them, *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſes, ye ſhall not ſee the kingdome of heaven.* Repentance is also required in the regenerate: becauſe they haue many unknowne & priuie corruptions in them, which muſt be mortified: and otherwhiles they fall grieuously: and therefore that they may riſe againe, they muſt be daily practiſed in the ſpirituall exerciſes of repentance.

CAP. VII.

Of the practiſe of Repentance.

IN the practiſe of Repentance foure ſpeciall duties are required. The firſt is a diligent and ſerious examination of the conſcience by the Lawes and commaundements of God, for all manner of ſinnes both originall and actuall. Example of the children of Iſraell. *Wherefore is the liuing man ſorrowfull? man ſuffereth for his ſinne: let vs ſearch and try our waies, and turne againe to the Lord.* Of David. *I conſidered my waies, and turned my feete to thy teſtimonies.* Lam.3.39,40 Pſal.119.59.

Touching Originall ſinne, this muſt be well remembred, that one man hath not one part only of originall ſinne, and an other man an other: one man this corruption, another that: but every man as he receiued from Adam the whole nature of man: ſo alſo he receiued originall ſinne wholly. And therfore every man, (not one excepted, ſauing Chriſt who was extraordinarily ſanctified by the holy Ghoſt in the wombe of the Virgin) hath in him from his parents the corruption and ſeede of all ſinne, which is a naturall diſpoſition and proneſſe to commit any ſinne whatſoeuer. Take a view and conſider all the horrible ſinnes that be practiſed in any part of the world, either againſt the firſt or ſecond table: whatſoeuer they are, the ſpawne and ſeede of them all is euen in that man that is thought to be beſt diſpoſed by nature. Some may ſay, that experience ſhewes the contrary; becauſe among men that want all maner of religion, ſome are more ciuill and orderly; ſome againe more lewdly diſpoſed. I anſwere, that this comes to paſſe, not becauſe ſome men are by nature leſſe wicked then others: but becauſe God by his prouidence doth limit & reſtraine mens corruption more or leſſe, which he doth for the good of mankind. For if men might be wholly left to themſelues, corruption would ſo exceedingly breake out into all manner of ſinnes, that there ſhould be no liuing in the world.

In examination of actuall ſinnes, three rules muſt be followed. The firſt, that we muſt ſearch out not only our groſſe ſins, but euen the

very thoughts of our hearts. For repentance is not only a change of the speach, apparell, and outward behauiour, but also of the inward and secret thoughts of the heart. Therefore the Prophet Ioel bids the Iewes *rend their hearts and not their garments:* and Paul tels the Ephesians, that they must *be renewed in the spirit of their mindes:* and Peter bids Simon Magus to repent and pray God *that the thought of his heart may be forgiuen him.* The second, that the very circumstances of sinnes done must be considered: as the time when, the place where, and the manner how; as namely whether they were done of ignorance, or knowledge, of weakenesse, or presumption, or obstinate malice. Thirdly in examination it is very meete and conuenient, that we passe through all the commaundements of the Morall law, laying them as most absolute rules to our hearts and liues; and by this meanes we shall be able to make large bils and Catalogues of all our sinnes, euen from the very cradle to any part of our age following, as the seruants of God haue alwaies done. Thus it will come to passe, that we shall plainely see our wretched estate, and acknowledge that our sinnes be in number as the haires of our head, and as the sands by the sea shoare.

Ioel.2.13. Eph.4.23. Act.8.22. Iob.9.2. Psal.19.12.

A DIRECTION FOR EXAMINATION of the conscience.

I. COM. *Thou shalt haue none other gods, &c.*

He breakes this commaundement.

That knowes not the true God. Ier. 4.22.
That denies God in his heart, by denying his presence, iustice, mercie, &c. Psal.14.1.
That hates God, and shewes it by disobedience. Exod.20.5. Rom.1.30.
That doth not feare God and stand in awe of him.
That feareth men or other creatures more then God. Matth. 10. 31. Apoc. 2. 8.
That liues in open sins securely, not fearing Gods word or iudgements. 1. Thess. 5.6,7.
That is sorowfull for his sinnes, onely in respect of the punishment. 2. Cor. 7. 10.
That feares God by mens traditions. Esa.29.13.
That doth not beleeue Gods word, but cals the Canonicall Scripture in question.
That despaires of Gods mercie.
That hath a dead faith without workes. Iam.2.
That puts his confidence in the deuill and his workes, as seekers to wisards do.

That

That lones the creatures, as riches and honor, and his owne filthy pleasures more then God. Eph. 5.5.
That puts confidence in his ſtrength, wiſedome, riches, phiſitions. 2. Chr. 16. 9, 11.
That is impatient vnder the croſſe, Math. 10. 38.
That tempts God. Math. 4.7.
That ſeekes for the things of this life, more then for Gods kingdome. Math. 6. 33.
That murmures againſt God. 1. Cor. 10, 10.
That diſputes and holds there is no God.
That holdes and maintaines opinions againſt the auncient faith ſet downe in the writings of the Prophets and Apoſtles. As did the Maniches, Donatiſts, Arrians, Anabaptiſts, &c.
That ſo holdes one religion, as he is ready to follow an other. 1. King. 18. 21.
That is full of preſumption of Gods mercie. Eſa. 7. 12.
That fals away from the knowne truth. 2. Pet. 2. 20.
That addes to Canonicall ſcripture. Deut. 12. laſt verſe.

II. COM. *Thou ſhalt make to thy ſelfe no graven Image, &c.*

He breakes this commaundement,

That repreſents God in an image. Exod. 32. 6, 8.
That worſhippes God in or at images, as crucifixes, and ſuch like. 2. King. 18. 4.
That kneeles downe before an image.
That is bodily preſent at Maſſe keeping his heart to God. 1. Cor. 8. 9.
That retaines the monuments of Idolatrie. Exod. 23, 13.
That marieth with infidels or ſuch like. Gen. 6. 2.
That makes leagues of amitie with ſuch. 2. Chr. 19. 1.
That worſhips God according to his owne fantaſie. Col. 2. 23.
That worſhips God with lip-ſeruice. Iſa. 29. 13. as our common people do, which place all the ſeruice of God in pattering and mumbling ouer the Creede and ten Commandements for prayers, and the Lords praier without knowledge of the meaning.
That hath the power of godlines, but denies the force of it. 2. Tim. 3. 5.
That giues worſhip to creatures, as Saints and Angels. Pſal. 115. 8.
That refuſeth to heare the preaching of the Goſpell. Luk. 14. 19.
That negligently worſhips God. Rev. 3. 16.
That omits inuocation of Gods name. Eſa. 64. 7.
That heares ſermons, but when he is reproued, railes and rages, and profits nothing. Amos. 5. 10.
That changes the worſhip of God in whole or in part. Deut. 12. 32.

That makes either open or secret league with the deuill. Psal. 58.6.
That vseth witchcraft, sorcerie, or enchantments. Deut. 18, 11. Levit. 19. 26.
That consults with wisards. Levit. 20. 6.
That weares Amulets or Characters about his necke, and puts confidence in them.
That hinders schooles of religion and good learning. Psal. 74. 6, 7.
That seekes not (within the compasse of his calling) the good estate of Gods Church: but seekes his owne things. Psal. 132. 3, 4.

III. COM. *Thou shalt not take the name of the Lord, &c.*

He breakes this commaundement,

That doth unreverently use Gods titles in his talke. Phil. 2. 10.
That sweares to do a thing lawfull and good, and yet doth it not. Math. 5. 23.
That sweares rashly. Ierem. 4. 2.
That useth customable swearing in his common talke. Math. 5. 37.
That blasphemes the name of God. Levit. 24. 16.
That sweares falsely. Ioh. 8. 44.
That sweares against pietie and honestie.
That useth cursing and banning.
That finds fault with the creatures of God. 1. Cor. 10. 3.
That sweares by the creatures. Math. 5. 34, 35.
That useth lots in sporting. Prov. 16. 33. and 18. 18.
That makes and useth charmes of hearbes and other things. Deut. 18. 11.
That makes iests of the sentences and phrases of Scripture. Esa. 66. 2.
That useth figure casting. Esa. 47. 13.
That doth lightly regard Gods iudgements. Heb. 3. 16.
That living dissolutely in religion, makes Gods name evill spoken of. 2. Sam. 12. 13. 1. Pet. 3. 15.
That makes a vow of continencie, or of any thing not in his power.
That makes a lawfull vow, and keepes it not. Deut. 23. 21.
That receiues blessings from God, and is not thankfull. Luk. 17. 8.
That teacheth the truth, but doth not practise it. Math. 23. 2.

IIII. COM. *Remember the Sabboth day to, &c.*

He breakes this commaundement,

That labours in the servile workes of his ordinarie calling. Nehem. 13. 15.
That travailes abroad on his ordinary businesse, Exod. 16. 24.
That keepes faires and markets on this day. Nehem. 13. 15.

That

That workes harveſt worke on this day. Exod. 34.21.
That uſeth ſports and recreation cauſing diſtraction. 1. Cor. 10.7.
That ſpends the day in idleneſſe. Eſa. 58.13.
That keepes the Sabboth only in outward faſhion. Eſa. 1.13.
That prophanes it by gluttonie and drunkenneſſe.
That gives ſervants libertie to do what they liſt.
That brings not his family to the congregation to heare Gods word, and to receiue the Sacraments.
That ſanctifies not the Sabboth in his family privately, by reading the word, by conference on that which hath bene heard in the congregation, and by prayer.

V. COM. *Honour thy father, &c.*

He breaketh this commaundement,

THat thinkes but a thought in his mind tending to the diſhonour and contempt of his neighbour.
That mockes or reviles, or beates his ſuperiours. Gen. 9.22.
That diſobeyes their lawfull commaundements. Rom. 1.30.
That is unthankfull to parents, and will not relieue them if neede be. 2. Tim. 3.3.
That diſobeyes God to obey them. Act. 4.19.
That exalts himſelfe aboue the magiſtrate. 2 Theſſ. 2.9.
That ſerues his maiſter with eye-ſervice. Coloſſ. 3.22.
That governes his familie and thoſe which are under him negligently. 1. Tim. 3.4.
That is ſlacke in puniſhing faults. 1. Sam. 2.22.
That is too rigorous in ſpeeches and puniſhments Eph. 6.9.
That marrieth without parents conſent.
That chooſeth his calling without parents conſent. Num. 30.
That thinkes better of himſelfe then of others, Rom. 12.10.
That deſpiſeth aged perſons. Levit. 19.23.

VI. COM. *Thou ſhalt not kill.*

He breaketh this commaundement,

THat thinkes but a thought in his heart tending to the hurt of his neighbours life.
That beares malice to another. 1. Ioh. 3.15.
That is given to haſtineſſe. Math. 5.22.
That uſeth inward fretting and grudging. Iam. 3.14.
That is froward of nature, hard to pleaſe. Rom. 1.31.
That is full of rancour and bitterneſſe. Eph. 4.31.

That derides and scornes others. Gen.21.9. Gal.4.29.
That useth bitter words and railings. Prov.12.18.
That useth contending by words or deeds. Gal.5.20.
That useth chiding and crying out. Eph.4.31.
That is given to make complaints of his neighbour in all places. Iam. 5.9.
That is a fighter. Iam.4.1.
That hurts or maimes his neighbours bodie. Exod.21.24.
That will not forgiue an offence. Math.5.23.
That will forgiue, but not forget.
That doth fare well himselfe, but giues not almes to relieve the poore. Luk.16.19.
That useth crueltie in punishing malefactors. Deut.22.6.
That denies the servants or labourers wages. Iam.5.24.
That holds backe the pledge. Ezech.18.7.
That sels by diverse waights and measures.
That remoues the land marke. Prov.22.18.
That gives his goods upon usurie: which is simply to binde a man to returne both the principall and the increase, onely for the lone. Ezec.18.18.
That by his looseneſſe of life is an occasion why other sinne.
That moves contention and debate. Rom.1.29.
That being a minister teacheth erroniously.
That teacheth slackly. Ierem.48.10.
That teacheth not at all. 1.Tim.3.2.
That hinders mens salvation any way. Math.23.13.
That seekes private revenge.

VII COM. *Thou shalt not commit &c.*

He breakes this commaundement,

THat thinkes an unchast thought tending to adulterie, or to any sinne of that kind.
That lookes on a woman to lust after her. Math.5.28.
That commits incest. Levit.18.22.
That commits Sodomie. 1.Cor.6.9.
That commits fornication with maried or single, or contracted folkes. Deut.22.22.
That useth mariage bed intemperately.
That lieth with a menstruous woman. Ezec.18.6.
That useth wantonneſſe. 1.Cor.6.9.
That useth occasions and provocations to lust. Galat.5.9.
That is given to idleneſſe.

That

That weares wanton and light attire. 1.Tim.2.9. 1.Pet.3.3.
That uſeth light talke and reading of loue-bookes. 1.Cor.15.33.
That frequents laſcivious places. Eph.5.3.
That delights in wanton pictures. 1.Theſſ. 5.23.
That uſeth the mixt dauncing of men and women. Mark. 6.22.
That keepes companie with light and ſuſpected perſons. Prov.7.22.
That neglects to diſpoſe his children in mariage in convenient time. 1.Cor.7.37.
That makes mariages of young children.
That puniſheth adulterie with ſmall puniſhments.
That marieth more wives then one at once. Gen.2.24.
That loves his pleaſure more then God. 2.Tim.3.4.
That takes care to fulfill the luſts of the fleſh. Rom.13.14.
That maintaines and frequents ſtewes. Deut.23.17.
That is given to drunkenneſſe and ſurfetting. Epheſ.5.18.
That gives himſelfe to wine, ſleepe, and eaſe. Prov.20.13.
That for the avoiding of fornication marries not. 1.Cor.7.2.
That puts away his wife for other cauſes then for fornication. Mat.19.9.

VIII. COM. *Thou ſhalt not ſteale.*

He breakes this commaundement,

THat thinkes but a thought tending to the leaſt hinderance of his neighbours welfare and good eſtate.
That lives in no calling. 1.Theſſ.3.11.
That neglects his calling. Ierem. 48.10.
That ſpends his wealth in riot, and provides not for his family. 1.Tim. 5.8.
That is not content with his eſtate, but ſeekes to be rich. 1.Tim.6.10.
That ſels the goods of the Church, or buyes them. Malac.3.8.
That ſelles ſuch things as are meanes to further idolatrie, or any other ſinne.
That uſeth powdering, ſtarching, blowing, darke ſhops, to ſet a gloſe on his wares, and make them more ſaleable.
That conceales the fault of his wares.
That uſeth falſe weights and meaſures. Lev.19.35.
That uſeth words of deceit, Prov.20.14.
That takes more for his wares then the iuſt price. Mat.7.12.
That oppreſſeth his tenants by racking his rents. Habac.2.11.
That uſeth ingroſſing of wares.
That raiſeth the price, onely in conſideration of a day of payment.
That either gives or takes bribes, Iſai.1.33. Pſal.82.
That writes letters of affection in wrong ſuits.

That holds backe things borrowed. Exec. 18.7.
That holds backe thinkes found or pawned. Levit. 6.3.
That being lustie liues by begging.
That relieveth such. 2. Thess. 3.10.
That for gaine defends bad causes and delayes suites in law.
That layes burdens on the people without measure. Isai. 1. 23. Ezec. 22. 27.
That spends the Church goods in riot. 1. Tim. 6.9.
That makes marchandise of Gods word and sacraments. Mich. 3.11. 2 Cor. 2. last.
That gets his living by casting of figures and by playes. Eph. 4.28.
That is rash in suretiship. Prov. 11.15. & 17.18.
That steales mens children, to dispose them in mariage. 1. Tim. 1.10.
That takes by stealth the least pin, though it be for the best end.
That is a receiver of things stolne, and giues consent to the fact any way. Rom. 1.29.
That useth deceit in bargaining. 1. Thess. 4.6.
That restores not things evill gotten. Ezec. 33.15.
That keepes backe goods given to the Church. Act. 5.3.
That waites for a dearth to sell his things dearer. Amos. 8.5.

IX. COM. *Thou shalt not beare, &c.*

He breakes this commaundement,

THat doth but conceiue a thought of disgrace against his neighbour.
That envies at the prosperitie of his neighbour. 1. Tim. 6.4.
That seekes onely his owne good report.
That is suspitious. 1. Cor. 13.5.
That gives hard or rash sentence against others. Mat. 7.1.
That taketh mens sayings and doings in worse part. Mat. 26.60.
That accuseth one falsely. 1. King 21.
That maketh or reporteth tales openly or in a whispering manner. Levit. 19.16.
That receiveth tales. Exod 23.1.
That speakes the truth of malice. Psal. 52. 1, 2.
That blazeth abroad mens infirmities Mat. 18.17.
That useth quipping and taunting. Ephes. 5.4.
That useth flatterie. Prov. 26.19.
That lyeth though it be for never so good an end. Zach. 13.3.
That defends an evill cause, and impugnes the contrarie.
That writes or spreads libels.

X. COM.

X. COM. *Thou ſhalt not lust.*

He breakes this commaundement,

That thinkes an evill thought againſt his neighbour, though he meane not to do it.

That conceiues ſome inward delight in ſome evill motion, though he giue not conſent to practiſe it.

SINNES DIRECTLY AGAINST THE *GOSPELL.*

He ſinnes againſt the Goſpell,

That denies either directly or by conſequent that Chriſt is come in the fleſh. 1.Ioh.4.3, 8.

That treades under foote the bloud of Chriſt. Heb.10.29.

That beleeues not the remiſſion of his owne ſinnes, and acceptation to life everlaſting. 1.Ioh.5.23.

That repents not, but hardens himſelfe in all his bad wayes. Rom.2.4,5. Ierem.8.6.

THus much of examination: now followes the ſecond duty, which is confeſſion of ſinne unto God, which is very neceſſarie. For the right way to haue our ſinnes covered before God is, to uncover and acknowledge them unto him. For he will iuſtifie us if we condemne our ſelves, he will pardon us, if we, as being our owne enemies, accuſe our ſelves: he forgets our ſinnes if we remember them: when we are vile in our owne eyes, we are precious in his: and when we are loſt to our ſelves, we are found of him.

That confeſſion may be rightly perfourmed, a notable dutie is to be put in practiſe in it: namely, the arraignement of a repentant ſinner, whereby he *iudges himſelfe, that he may not be iudged of the Lord.*

This arraignment hath three ſpeciall points in it. Firſt of all, he muſt bring himſelfe forth to the barre of Gods iudgement: which thing he doth when he ſets himſelfe in the preſence of God, as though even now the day of iudgement were. As S. Hierome did, who alwayes thought with him ſelfe that he heard this voice ſounding in his eares, *Riſe ye dead and come to iudgement.*

Secondly he muſt put vp an inditement againſt himſelfe, by accuſing himſelfe before God, by acknowledging his knowne ſinnes particularly, and his unknowen generally, without any excuſe or extenuation, or defence, or hiding of the leaſt of them. Example of David. *I know mine iniquitie, and my ſinne is ever before me: againſt thee, againſt thee onely have I ſinned, and done this evill in thy ſight, &c. behold, I was borne in iniquitie,*

1.Chr.21.8. *and in ſinne hath my mother conceived me.* And, *I haue ſinned greatly, becauſe I haue done this thing: but now, I beſeech thee, remoue the iniquitie of thy ſeruant: for I haue done very fooliſhly.* Of Ezra, *O my God I am aſhamed and confounded to lift vp mine eies vnto thee, my God: for our iniquities are increaſed ouer our heads, and our treſpaſſe is growen vp vnto heauen.*

Ezra.9.6.

Thirdly, he muſt with heauineſſe of heart as a iudge vpon the bench giue ſentence againſt himſelfe, acknowledging, that he is worthy of euerlaſting hell, death, and damnation. As the prodigall child, *Father, I haue ſinned againſt heauen, and againſt thee, and am not worthy to be called thy child.* And Daniel, *We haue ſinned and committed iniquitie, and haue done wickedly: yea, we haue rebelled and haue departed from thy precepts, and from thy iudgements, &c. O Lord, righteouſneſſe belongeth vnto thee, and vnto vs open ſhame.* Of Iob, *Behold, I am vile, what ſhall I anſwere thee? I will lay my hand vpon my mouth.* And, *I abhorre my ſelfe, and I repent in duſt and aſhes.* Of the Publicane, *Who ſtanding a farre off, would not lift vp ſo much as his eyes to heauen, but ſmote his breaſt, ſaying, Lord be mercifull to me a ſinner.*

Dan.9.1. Iob.39 36. & 42.6. Luk.18.13.

As for confeſſion of ſinne to men, it is not to be vſed but in two caſes. Firſt, when ſome offence is done to our neighbour: ſecondly, when eaſe and comfort is ſought for in trouble of conſcience.

Mat. 5. Iam.5.17.

The third dutie in the practiſe of Repentance is Deprecation, whereby we pray to God for the pardon of the ſinnes which haue bene confeſſed with contrition of heart, with earneſtneſſe and conſtancie, as for the weightieſt matter in the world. And here wee muſt remember to behaue our ſelues to God as the poore priſoner doth at the barre, who when the iudge is about to giue ſentence, cries vnto him for fauour as for life and death. And we muſt do as the cripple or lazar man in the way: ſit downe, vnlappe our legges and armes, and ſhew the ſores of our ſinnes; crying to God continually as they do (*Looke with your eye, and pittie with your heart:*) that we may find mercie at Gods hands, as they get almes at the hands of paſſengers. Thus Oſeah inſtructeth the people. *O Iſrael, returne vnto the Lord thy God: for thou haſt fallen by thine iniquitie: take vnto you words, and turne vnto the Lord, and ſay vnto him, Take away all iniquitie and receiue vs graciouſly: ſo we will render thee the calues of our lippes.* Of Daniel, *We do not preſent our ſupplication before thee for our owne righteouſnes, but for thy great tender mercies. O Lord heare, O Lord forgiue, O Lord conſider and do it: deferre not for thine owne names ſake, O my God.* Of David. *Haue mercie vpon me, O God, according to thy louing kindneſſe: according to the multitude of thy compaſſions put away mine iniquities.*

Oſe.14.2. Dan.9 18,19 Pſal.51.1.

The laſt dutie is, to pray to God for grace and ſtrength, whereby we may be inabled to walke in newneſſe of life. Of David. *Behold, I deſire thy commaundements, quicken me in thy righteouſneſſe.* And, *Teach me to do*

Pſal.119.40. Pſal.143.10.

thy

thy will, for thou art my God: let thy good spirit lead me into the land of righteousnesse.

CAP. VIII.

Of legall motiues to Repentance.

MOtiues to Repentance are either Legall, or Evangelicall. Legall, are such as are borrowed from the law: and they are three especially.

The first is, the miserie and cursed estate of every impenitent sinner in this life by reason of his sinnes.

His miserie (that I may expresse it to the conceit of the simplest) is seven-fold.

1. within him.
2. before him.
3. behind him.
4. on his right hand.
5. on his left hand.
6. over his head.
7. under his feete.

His miserie within him is two-fold. The first is a guiltie conscience: which is a very hell unto the ungodly man. For he is like a silly prisoner, and the conscience like a gayler which followes him at the heeles, and dogges him whither soever he goes, to the end he may see and observe all his sayings and doings. It is like a register, that sittes alwayes with the pen in his hande, to record and inroll all his wickednesse for everlasting memorie. It is a litle iudge, that sits in the middle of a man, even in his very heart, to arraigne him in this life for his sins, as he shall be arraigned at the last iudgement. Therefore the pangs, terrors, and feares of all impenitent persons, are as it were, certaine flashings of the flames of hell fire. The guiltie conscience makes a man like him which lies on a bed that is too strait, and the covering too short; who would with all his heart sleepe, but can not. Belshazzar when he was in the midst of his mirth, seeing the hand writing on the wall, was smitten with great feare, so as his countenance chaunged, and his knees smote together. Isai.28.20. Dan.5.6.

The second evill within man is the fearefull slavery and bondage under the power of Satan the prince of darkenesse: in that his mind, will, and affections are so knit and glued to the will of the devill, that he can do nothing but obey him, and rebell against God. And hence Satan is called the prince of this world: which keepes the hold of the heart as an armed captaine keepes a sconse or castle with watch and ward. 2.Cor.4.

The miserie before man, is a dangerous snare which the devill laies for the destruction of the soule. I say it is dangerous: because he is in setting

of it twentie or fourty yeares, before he ſtrikes: when as (God knowes) men do litle thinke of it. It is made of three cordes: with the firſt, hee brings men into his ſnare: and that he doth by covering the miſerie and the poyſon of ſinne; and by painting out to the eye of the minde, the deceitfull profits and pleaſures therof. With the ſecond, he hopples and inſnares them: for after that a man is drawne into this or that ſinne, the devill hath ſo ſugered it over with fine delights, that he cannot but needs muſt liue and lie in it. By the third, he drawes the ſnare, and indevours with all his might to breake the necke of the ſoule. For when he ſeeth a fit oportunitie, eſpecially in grievous calamities; and in the houre of death, he takes away the vizar of ſinne, & ſhewes the face of it in the true forme, as ougly as himſelfe: then with all he begins (as we ſay) to ſhew his hornes; then he rageth in terrifying and accuſing, that the ſoule of man may be ſwallowed vp of the gulfe of finall deſpaire.

The miſery behind him, is the ſinnes paſt. The Lord ſaith to Caine, Gen.4.7. *If thou doeſt not well, ſinne lyeth at the dore.* Where ſinne is compared to a wild beaſt, which followes a man whither ſoever he goeth, and lyeth lurking at his heeles. And though for a time it may ſeeme to be hurtles, becauſe it lyes a ſleepe: yet at length, unleſſe men repent, it will riſe up, ſeaze on them, and rend out the very throates of their ſoules. Iob in his Iob.13. affliction ſaith, *Thou writeſt bitter things againſt me, and makeſt me poſſeſſe* Pſal.25. *the ſinnes of my youth.* And David praieth, *Forgiue me the ſins of my youth.* If the memorie of ſinnes paſt be a trouble to the godly man, oh what a racke? what a gibbet will it be to the heart of him that wants grace?

The miſerie on the right hand is proſperitie and eaſe: which by rea- Ezec.16.49. ſon of mans ſinnes is an occaſion of many iudgements. In it men practiſed the horrible ſinnes of Sodome: it puffes vp the heart with deviliſh pride, ſo as men ſhall thinke themſelues to be as God himſelfe, as Senacherib, Nebuchad-nezzar, Antiochus, Alexander, Herode, Domitian did. It ſtealeth away mans heart from God and quenches the ſparkes of grace. As the Lord complaineth of the Iſraelites. *I ſpake vnto thee when* Iere.22.21. *thou waſt in proſperitie: but thou ſaidſt, I will not heare: this hath bene thy manner from thy youth.* It is like the Ivie that embraces the tree, & windes round about it, but yet drawes out the iuice and life of it. Hence is it, that Prov.1.31. many turne it to an occaſion of their deſtruction Salomon ſaith, *Proſperitie of fooles deſtroyeth them.* When the milt ſwelles, the reſt of the body pines away: and when the heart is puft with pride; the whole man is in danger of deſtruction. The ſheepe that goes in the beſt paſture, ſooneſt comes to the ſlaughter houſe: and the ungodly man fattes himſelfe with Rom.9.22. continuall proſperitie, that he may the ſooner come to his owne damnation.

The miſerie on the left hand is Adverſitie; which ſtands in all maner of loſſes and calamities, in goods, friends, good name, and ſuch like.

Of

Of this reade at large, Deut. 28.

The miſerie over his head is, the wrath of God, which he teſtifies in all maner of iudgements from heaven, in daunger of which every impenitent ſinner is every houre. And the danger is very great. The Scripture ſaith, *It is a fearefull thing to fall into the hands of the liuing God.* He hath *ſtore houſes* full of all manner of iudgements: and they *watch* for ſecure ſinners that they can not ſcape. Gods wrath is as a fire making havocke and bringing to naught whatſoeuer it lights on: yea, becauſe he is ſlow to anger, therefore more terrible: as a man therefore ſtaies his hand for a time, that he may lift it higher and fetch a deeper blow. When the dumbe creatures melt as wax, and vaniſh away at his preſence, when he is angry; as the huge mountaines and rockes do; fraile man muſt neuer looke to ſtand. If the roaring of a lyon make men afraide, and the voice of thunder be terrible: oh, how exceedingly ſhould all be aſtoniſhed at the threatnings of God?

Heb. 10.31. Deut. 32.34. Ezec. 7.6. Nah. 1.4,5,6. Pſal. 97.

The miſerie under his feete is, *Hell fire*: for every man till he repent, is in as great daunger of damnation as the traitour apprehended, of hanging, drawing, and quartering. A man walking in his way fals into a deepe dungeon that is full of ougly ſerpents and noyſome beaſts: in his fall he catches hold of a twigge of a tree that growes at the mouth of the dungeon, and hangs by it: afterward there comes a beaſt both leane and hungerbitten, which having cropt the whole tree, is ever and anon knapping at the twigge on which he hangs. Now, what is the daunger of this man? ſurely he is like to fall into the pit, over which he hangs. Well, this man is every impenitent ſinner: the pit is hell, prepared for the devill and his angels: the twigge is the brickle & fraile life of man: the hungerbitten beaſt is death, that is ready every houre to knappe our life a ſunder: the daunger is fearefull: for man hanging as it were over the mouth of hell, when life is ended, unleſſe he uſe good meanes before he die, he then fals to the very bottome of it.

If this be the miſery wherewith the careleſſe man is ſieged and compaſſed about every way, and that for his ſinnes, why do men lie in the dead ſleepe of ſecuritie? O! it ſtands them in hand to take up the voyce of bitter lamentation, and for their offences to howle after the manner of dragons. If men could weepe nothing but teares of bloud for their ſinnes, if they could die a thouſand times in one day for very griefe, they could never be grieved enough for their ſinnes.

The ſecond motiue to draw men to repentance is, the conſideration of the wretched eſtate of an impenitent ſinner in his death, which is nothing but the wages and allowance that he receiues for his ſinne: and it is the very ſuburbes, or rather the gates of hell. S. Paul compares death to a Scorpion, who carries a *ſting* in his taile, which is ſinne. Now then when impenitent and prophane perſons die, then comes this ſcorpion

i *Sting.*

Rom. 6.23. 1. Cor. 15. 55,56.

and gripes them with her legs, and ſtabbes them at the heart with her ſting. Wherefore the beſt thing is before death come, to uſe meanes to pull out the ſting of death. And nothing will do it, but the bloud of Chriſt: let men therefore breake off their ſinnes by repentance: let them come to the throne of grace, and crie: yea let them fill heaven and earth with cries for mercie. Oh! pray, pray, pray for the pardon of thine owne perſonall and particular ſinnes. If thou obtaine but one drop of Gods ſpeciall mercy in Chriſt, all danger is paſt. For death hath loſt his ſting; and then a man without danger may put an ougly Serpent in his boſome.

The third motiue is the conſideration of his eſtate after death. When the day of the laſt iudgement ſhall be, he muſt be brought and ſet before the tribunall ſeat of Chriſt: he ſhall not be able to eſcape or hide him ſelfe: then the bookes ſhall be brought out, and all his ſinnes ſhall be diſcovered before Gods Saints and Angels: the devill and his owne conſcience ſhall accuſe him: none ſhall be advocate to pleade his cauſe: he him ſelfe ſhall be ſpeechleſſe; he ſhall at length heare the dreadfull ſentence of damnation, *Goe ye curſed into hell, prepared for the devill and his Angels*. This thing might mooue the vileſt Atheiſt in the world to leaue his wicked wayes, and come to amendment of life. We ſee the ſtrongeſt theefe that is, when he is ledde in the way from the priſon to the barre, leaues his theeving and behaues him ſelfe orderly. And indeede if he would then cut a purſe, it were high time that he were hanged. All men by nature are traytours and malefactours againſt God: whiles we liue in this world, we are in the way going to the barre of Gods iudgement. The wheele of the heavens turnes one bout everie day, and windes up ſomewhat of the threed of our life: whether we ſleepe or wake we are alwayes comming nearer our end: wherefore let all men daily humble them ſelues for their ſinnes, and pray unto God that he would be reconciled unto them in Chriſt: and let them indeuour them ſelues in obedience to all Gods commandements, both in their liues and callings.

Againe, after the laſt iudgement there remaines death eternall appointed for him: which ſtandes in theſe three things. I. A ſeparation from all ioy and comfort of the preſence of God. II. Eternall fellowſhip with the devill and his angels. III. The feeling of the horrible wrath of God, which ſhall ſeaze upon bodie, ſoule, and conſcience, and ſhall feede on them as fire doth on pitch and brimſtone: and torment them as a worme crawling in the body, and gnawing on the heart: they ſhall alwayes be dying, and never dead: alwayes in woe, and never in eaſe. And this death is the more grievous becauſe it is everlaſting. Suppoſe the whole world to be a mountaine of ſand, and that a bird muſt carrie from it but one mouthfull of ſand euery thouſand yeares:

many

many innumerable thoulandes of yeares will be expired before she will haue carried away the whole mountaine: well, if a man should stay in torment so long, and then haue and end of his woe, it were some comfort: but when the bird shall haue carried away the mountaine a thousand times: alas, alas, a man shall be as farre from the end of his anguish and torment as ever he was. This consideration may serue as an iron scourge to driue men from their wicked liues. Chrysostome would haue men in their meetings in tavernes and feastes, to talke of hell, that by often thinking on it, they might avoid it. A graue and chast matrone, being mooved to commit follie with a lewd ruffian; after long discourse, she called for a panne of burning coales, requesting him for her sake to hold his finger in them but one houre; he answered, that it was an unkinde request: to whom she replyed, that seeing he would not hold so much as one finger in a fewe coales for one small houre, she could not yeeld to do the thing for which she should be tormented body & soule in hell fire for ever. And so should all men reason with themselues, when they are about to sinne. None will be brought to do a thing, that may make so much as their finger or tooth to ake: if a man be but to snuffe a candle, he will first spit on his finger; because he can not abide the heate of a small and tender flame. Therefore we ought to haue great care to leaue our sinnes, whereby we bring endlesse torment to body and soule in hell fire, to which our fire is but yce in comparison.

CAP. IX.

Of motives Evangelicall.

EVangelicall Motives are two especially: The first is taken from the consideration of mans redemption. He that redeemed mankinde is God him selfe: as Paule saith, that *God was in Christ, reconciling the world to him selfe*. 2.Cor.5.19. Mans sinne is so vile and haynous in the eyes of God, that no Angell nor creature whatsoeuer was able to appease the wrath of God for the least offence. But the sonne of God him selfe must come downe from heaven, and take mans nature on him: and not onely that, but he must also suffer the most accursed death of the crosse, and shed his most precious heart bloud to satisfie the iustice of his Father in our behalfe. If a father should be sicke of such a disease, that nothing would heale him but the heart bloud of his owne child, he would presentlie iudge his owne case to be dangerous; and would also vowe if ever he recouered, to use all meanes whereby he might avoide that disease. So likewise, seeing nothing could cure the deadly wound of our sinne, but a plaister made of the heart bloud of Christ: it must make us acknowledge our pitifull case, and the hainousnesse of the least of our sinnes; and stirre vs vp to newnesse of life.

Againe, considering the end of the redemption wrought by Christ, was to deliuer vs from our evill conversation in sinne and unrighteousnesse, we are not to continue and as it were lie bathing our selues in sin, for that were, as if a prisoner, after that he had bene ransomed and had his bolts takē off, & were put out of the prison to go whither he would, should returne againe, and desire to lie in the dungeon still.

The second motiue is, that God hath made a promise to such as truely repent. I. Of remission of sinnes, *Wash you, make you cleane, take away the evill of your workes from before mine eyes: cease to do evill, &c. Though your sinnes were as crimson, they shall be made as white as snow: though they were red like scarlet, they shall be as woll.* And, *Seeke the Lord while he may be found, call vpon him while he is neere. Let the wicked forsake his waies, and the unrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercie on him, for he is very plentifull in forgiving.* II. Of life everlasting. *I will not the death of a sinner, but rather that he repent and liue.* And, *Thus saith the Lord vnto the house of Israell, Seeke ye me, and ye shall liue.* III. Of mitigating or remouing temporall calamities. *Stand in the court of the Lords house and speake vnto all the cities of Iudah, &c. If so be they will hearken and turne every man from his evill way, that I may repent me of the plague which I haue determined to bring vpon them, because of the wickednesse of their workes.* And, *If we would iudge our selves, we should not be iudged*, that is, afflicted with temporall punishments.

Isa.1.16,18. Isa.55.6,8. Exec.18. Amos.5.4. Iere.26.3. 1.Cor.11.31.

I ioyne with the removing of temporall calamities the mitigating of them: because they are not alwaies taken away when the partie repenteth. After Davids repentance the child dyeth, and the sword departs not from his house. And the Prophet Micha brings in the people humbling themselves before God under a temporall punishment, saying, *I will beare thy wrath, because I haue sinned against thee.* And it is Gods pleasure that the chastisement shall remaine after the partie is reconciled to him, that he may by that meanes be admonished of his sinne, and be an example to others.

2.Sam.12.14 Micah.7.9.

As God hath made these mercifull promises to penitent sinners, so he hath faithfully performed them, so soone as they haue but begun to repent. Example of David. *Then David said unto Nathan, I haue sinned against the Lord. And Nathan said to David, Thy sinne is forgiven thee.* Of Manasses, *When he was in tribulation he prayed unto the Lord his God, and humbled himselfe greatly before the Lord God of his fathers, and prayed unto him: and God was intreated of him, and heard his prayer.* Of the Publicane, *The Publicane, &c. smote his breast, saying, O God be mercifull to me a sinner: I tell you, this man departed iustified to his house, rather then the other.* Of the thiefe. *He said unto Iesus, Lord, remember me, when thou commest to thy kingdome. Then Iesus said unto him, Verily, I say unto thee, to day shalt thou be with me in paradise.*

1.Sam.12.13 2.Chr.33.12. Luk.18.13. Luk.23 42,43

Having

Having ſuch notable promiſes made to Repentance, no man is to draw backe from the practiſe of it, becauſe of the multitude of his ſins, but rather to do it. The Phariſies ſaid to Chriſts diſciples, *Why eates your maſter with Publicanes and ſinners? When Ieſus heard it, he ſaid vnto them, The whole need not the Phiſition, but they that* are ſicke. And, *I came not to call the righteous*, but ſinners *to repentance.* And, *Verily I ſay unto you, that* Publicanes and harlots *ſhall go before you into the kingdome of God.* Mat.9.12. Mat.21.31.

CAP. X.

Of the time of Repentance.

THe time of repentance is the time preſent, without any delay at all: as the holy Ghoſt ſaith, *To day if yee will heare his voice.* And, *Exhort one another* daily, *while it is called* to day: *leaſt any of you be hardened thorough the deceitfulneſſe of ſinne.* Reaſons hereof are theſe. I. Life is uncertaine: for no man knowes at what houre or moment, and after what manner he ſhall go forth of this world. *Be ye alſo prepared therefore, for the ſonne of man will come at an houre when ye thinke not.* This one thing ſhould make a man to haſten his repentance; & the rather, becauſe many are dead, who purpoſed with themſelves to repent in time to come; but were prevented by death, and ſhall never repent. II. The longer a man liues in any ſinne, the greater daunger: becauſe by practiſe ſinne gets heart and ſtrength. Cuſtome is of ſuch force, that that which men uſe to do in their life time, the ſame they do and ſpeake when they are dying. One had three pounds owing to him to be paide three ſeverall yeares: when he was dying, nothing could be got of him but three yeares, three pounds. Againe, by deferring repentance, men treaſure up wrath againſt the day of wrath. If a malefactor for his puniſhment, ſhould be appointed to carry every day a ſticke of wood to an heape to burne him twenty yeares after: it muſt needs be an exceeding great puniſhment and miſerie: and this is the caſe of every ſinner, who neglecting repentance frō day to day, doth therby imploy himſelf in heaping up the coles of Gods wrath to burne his ſoule in hell, when the day of death comes. III. The more the time is prolonged, the harder it is to repent: the longer a man goes in his ſickneſſe without phiſicke, the harder is the recoverie. And where the devill dwels long, he will hardly be removed. The beſt way to kill a ſerpent is, to cruſh it in the head when it is young. IIII. It is as meate and drinke to the devill to ſee men liue in their ſinnes, deferring repentance: as on the contrarie, there is great ioy among the angels of God in heaven, when a ſinner doth repent. V. Late repentance is ſeeldome or never true repentance. For if a man repent when he can not ſin as in former time, as namely in death: then he leaves not ſinne, but ſinne leaves him: wherefore the repentance which men frame to themſelves Luk.12.40. Rom.2.5.

when they are dying, it is to be feared least it die with them. And it is very iust, that he should be contemned of God in his death, who contemned God in his life. Chrysostome saith, that the wicked man hath this punishment on him, that in dying he should forget himselfe, who when he was living did forget God. VI. We are with Abel to give unto God in sacrifice even the fat of our flocke: now they which deferre repentance to the end do the contrarie. Late repenters offer the flower of their youth to the divell: and they bring the lame and broken sacrifice of their old age to God.

CAP. XI.
OF CERTAINE CASES IN Repentance.

I. Case of a Revolt.

WHether a man that hath professed Christ and his religion, yet afterward in persecution denies Christ, and forsweares the religion, may repent and be saved. *Answere.* It is a grievous estate: yet a man may come to repentance afterward. Manasses fell away to idolatry
2.Chr.33. and witchcraft; and yet was received to mercie. So did wise Salomon: and yet no doubt recovered, and is received to life everlasting. My reason is, because God vouchsafed him to be a penman of some parts of holy scripture. And the scriptures were written not by such as were men of
2.Pet.1.21. God only, but by such as were *holy men of God.* Peter denied Christ of knowledge against his owne conscience, and that with cursing and banning: and yet came to repentance afterward, as appeares by the testimo-
Luk.22.32. nie of Christ, *I have prayed for thee that thy faith faile not: therefore when thou art converted strengthen thy brethren.*

Obiect. I. Math. 10. 33. *Whosoever shall denie me before men, him will I denie before my father which is in heaven. Answere.* The place is only to be understood of such a deniall of Christ which is finall.

Obiect. II. Heb.6.4. *It is impossible that they which were once lightened, and have tasted of the heavenly gift, &c. if they fall away should be renued by repentance.* And Hebr.10.26. *If we sinne willingly after that we have received the knowledge of the truth, there remaines no more sacrifice for sinne. Answere.* These places must be understood of the sin which is to death: in which men of desperate malice against Christ, universally and wholly fall away from religion. For the H. Ghost saith not, *if they fall,* but
παραπεσέντας. [a] *if they fall away.* And it is added, that *they crucifie the sonne of God, and*
Heb.6.6. *make a mocke of him,* that *they trample under foote the sonne of God,* that *they*
Heb.10.29. *account the bloud of the new testament an unholy thing:* that *they despise the*
[a] verse.26. *spirit of God.* And the word translated [b] *willingly,* imports somwhat more,
ἑκουσίως. namely, to sinne because a man will, that is, wilfully. The like answere is

to

to be given to the queſtion, whereby it is demanded whether men overtaken with the unnaturall ſinnes mentioned Rom.1.24,25,26. may come to repentance afterward or no; namely, that although the ſinnes be haynous and capitall, yet the grace of repentance is not denyed: as appeares in the example of the Corinthians. 1.Cor.6.9,10,11.

II. Caſe of Recidivation.

WHether the child of God after repentance for ſome grievous ſinne, do fall into the ſame againe, and come to repentance the ſecond time. *Anſwere.* The caſe is dangerous, as we may ſee by compariſon in the bodie. If one fall into the relapſe of an ague or any other ſtrong diſeaſe, it may coſt him his life: and the recoverie will be very hard. Chriſt ſaid to the man that had bene ſicke eight and thirtie yeares, after that he had healed him, *Behold, thou art whole, ſinne no more leaſt a worſe thing befall thee.* And the uncleane ſpirit returning *takes to him other ſeven ſpirits worſe then himſelfe.* Indeed we find no particular example of recoverie after a relapſe, in the ſcriptures: yet no doubt a recovery may be. Reaſons are theſe. I. Promiſe is made of remiſſion of ſinnes in Chriſt without any tearme of time: without any limitation to any number or kinds of ſinne: ſave only the blaſphemie againſt the holy Ghoſt. Therfore there may be repentance & ſalvation after a relapſe. II. Chriſt tels Peter that he muſt forgiue, not till ſeven times only (which peradventure he thought to be very much) but *ſeventie ſeven times*, and that in one day, if one returne ſeventie times and ſay, it repents me. Now if we muſt do this, which haue not ſo much as a drop of mercie in us in compariſon of God: he will no doubt often forgiue, even for one ſinne, if men will returne and ſay, it repents me; conſidering that with him is *plenifull redemption*, and he is *much in ſparing*.

Joh.5.14. Luk.11.26. Act.10.43. Luk.17.4. Pſal.130.7. Iſa.56.7.

III. Caſe of Reſtitution.

WHether he that repents is to make reſtitution if he have taken any thing wrongfully from his neighbour? *Anſwere.* Yea: Zacheus, when he repented and received Chriſt, gave halfe of his goods to the poore, and if he had *taken any thing by forged cavillation, he reſtored it foure fold.* It is but a bad practiſe when a man on his death-bed will very devoutly bequeath his ſoule to God, and his goods evill gotten (as his conſcience will often cry in his eare) to his children and friends, without either reſtitution or amends making. *Queſtion.* But what if a man be not able to reſtore? *Anſwere.* Let him acknowledge the fault, and God will accept the will for the deede. As Paule ſayth in the like caſe: *If there be a willing mind, it is accepted according to that which a man hath, and not according to that which he hath not.* *Queſtion.* When a man by reſtoring ſhall diſcredite him ſelfe: howe ſhall he reſtore

Luk.19.8. 2.Cor.8.12.

when they are dying, it is to be feared least it die with them. And it is very iust, that he should be contemned of God in his death, who contemned God in his life. Chrysostome saith, that the wicked man hath this punishment on him, that in dying he should forget himselfe, who when he was living did forget God. VI. We are with Abel to give unto God in sacrifice even the fat of our flocke: now they which deferre repentance to the end do the contrarie. Late repenters offer the flower of their youth to the divell: and they bring the lame and broken sacrifice of their old age to God.

CAP. XI.
OF CERTAINE CASES IN Repentance.

I. Case of a Revolt.

WHether a man that hath professed Christ and his religion, yet afterward in persecution denies Christ, and forsweares the religion, may repent and be saved. *Answere.* It is a grievous estate: yet a man may come to repentance afterward. Manasses fell away to idolatry and witchcraft, and yet was received to mercie. So did wise Salomon: and yet no doubt recovered, and is received to life everlasting. My reason is, because God vouchsafed him to be a penman of some parts of holy scripture. And the scriptures were written not by such as were men of God only, but by such as were *holy men of God.* Peter denied Christ of knowledge against his owne conscience, and that with cursing and banning: and yet came to repentance afterward, as appeares by the testimonie of Christ, *I have prayed for thee that thy faith faile not: therefore when thou art converted strengthen thy brethren.*

2.Chr.33.

2.Pet.1.21.

Luk.22.32.

Obiect. I. Math. 10. 33. *Whosoever shall denie me before men, him will I denie before my father which is in heaven. Answere.* The place is only to be understood of such a deniall of Christ which is finall.

Obiect. II. Heb.6.4. *It is impossible that they which were once lightened, and have tasted of the heavenly gift, &c. if they fall away should be renued by repentance.* And Hebr. 10.26. *If we sinne willingly after that we have received the knowledge of the truth, there remaines no more sacrifice for sinne. Answere.* These places must be understood of the sin which is to death: in which men of desperate malice against Christ, universally and wholly fall away from religion. For the H. Ghost saith not, *if they fall,* but [a] *if they fall away.* And it is added, that *they crucifie the sonne of God, and make a mocke of him,* that *they trample under foote the sonne of God,* that *they account the blood of the new testament an unholy thing:* that *they despise the spirit of God.* And the word translated [b] *willingly,* imports somwhat more, namely, to sinne because a man will, that is, wilfully. The like answere is

[a] παραπεσοντας. Heb.6.6.

Heb.10.29.

[b] verse.26. ἑκουσίως.

to

to be given to the question, whereby it is demanded whether men overtaken with the unnaturall sinnes mentioned Rom.1.24,25,26. may come to repentance afterward or no; namely, that although the sinnes be haynous and capitall, yet the grace of repentance is not denyed: as appeares in the example of the Corinthians. 1.Cor.6.9,10,11.

II. Case of Recidivation.

WHether the child of God after repentance for some grievous sinne, do fall into the same againe, and come to repentance the second time. *Answere.* The case is dangerous, as we may see by comparison in the bodie. If one fall into the relapse of an ague or any other strong disease, it may cost him his life: and the recoverie will be very hard. Christ said to the man that had bene sicke eight and thirtie yeares, after that he had healed him, *Behold, thou art whole, sinne no more least a worse thing befall thee.* Ioh.5.14. And the uncleane spirit returning *takes to him other seven spirits worse then himselfe.* Luk.11.26. Indeed we find no particular example of recoverie after a relapse, in the scriptures: yet no doubt a recovery may be. Reasons are these. I. Promise is made of remission of sinnes in Christ without any tearme of time: without any limitation to any number or kinds of sinne: save only the blaspheme against the holy Ghost. Therfore there may be repentance & salvation after a relapse. II. Christ tels Peter that he must forgive, not till seven times only (which peradventure he thought to be very much) but *seventie seven times*, Luk.17.4. and that in one day, if one returne seventie times and say, it repents me. Now if we must do this, which haue not so much as a drop of mercie in us in comparison of God: he will no doubt often forgive, even for one sinne, if men will returne and say, it repents me; considering that with him is *plenifull redemption*, Psal.130.7. and he is *much in sparing*. Isa.56.7.

III. Case of Restitution.

WHether he that repents is to make restitution if he have taken any thing wrongfully from his neighbour? *Answere.* Yea: Zacheus, when he repented and received Christ, gave halfe of his goods to the poore, and if he had *taken any thing by forged cavillation, he restored it foure fold.* Luk.19.8. It is but a bad practise when a man on his death-bed will very devoutly bequeath his soule to God, and his goods evill gotten (as his conscience will often cry in his eare) to his children and friends, without either restitution or amends making. *Question.* But what if a man be not able to restore? *Answere.* Let him acknowledge the fault, and God will accept the will for the deede. As Paule sayth in the like case: *If there be a willing mind, it is accepted according to that which a man hath, and not according to that which he hath not.* 2.Cor.8.12. *Question.* When a man by restoring shall discredite him selfe: howe shall he restore

and keepe his credite? *Answere.* Let him (if the thing to be restored be of small moment) make choice of some faithfull or honest friend, who may deliver the thing in the behalfe of the partie, concealing his name. *Question.* How if the parties be dead? *Answere.* Let him restore to the heires and successors: if there be none, let him restore to God, that is, to the Church and the poore.

IV. *Case of teares.*

WHether doth repentance alwaies go with teares or not? *Answer.* No: For very pride and hypocrisie will draw forth teares. And some there are, that can weepe for their sinnes in the presence of others, whereas being alone, they neither will nor can. Some againe are of that constitution of bodie, that they haue teares at commaund. And a godly man with dry cheekes may mourne to God for his sinnes, and intreat for pardon, and receiue it. Yet in all occasions of deeper griefe for sinne, teares will follow: unlesse men haue stone and flinty hearts. And yet againe though the greatest cause of sorrow be offered, the softest heart that is sheds not teares at the first, but afterwards it will. When the bodie receiues a deepe wound, at the first ye shall see nothing but a white line or dint made in the flesh, without any bloud: stay but a while, then comes bloud from the wound in great aboundance. So at the first the mind is astonished and giues no teares: but after some respite and consideration, teares follow.

V. *Case of death.*

WHether the repentant sinner can alwayes shew himselfe comfortable on his death-bed. *Answere.* Though the comfort of Gods spirit shall never be abolished from his heart: yet he can not alwayes testifie it. For he may die of a burning ague: and by reason of the extremitie of his fits, be troubled with idlenesse of head, and breake out into raging speeches and blasphemies. Likewise he may die of a sicknes in the braine, & be troubled with grievous convulsions, so as his mouth shall be writhen to his eares, his necke turned behind him, and the very place where he lies shall shake through his trembling, as daily experience wil testifie. Neither is any to thinke this strange: for Salomon saith,

Eccl. 9. 2. *All things (in outward matters) come a like to all: and the same condition is to the iust and to the wicked: to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not.*

CAP. XII.

Of the contraries to Repentance.

CONtrarie to Repentance is Impenitencie: whereby men continue in one estate, neither sorrowing for sinne, nor turning from it.

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It is one of the moſt grievous iudgements that is, if it be finall. For as a ſicke man, then is moſt ſicke, when he feeles the leaſt ſicknes, and ſaith he is well: ſo miſerable man is in moſt miſerie when he feeles no miſerie, & thinks him ſelfe in good eſtate.

This ſinne befalls them that iudge themſelues righteous, needing no repentance. As the *Phariſes* in the daies of Chriſt the *Catharists* in the Primitive Church, and the *Anabaptiſts* in our age. Adde vnto theſe ſuch as haue hardened their hearts: ſo as they can not diſcerne betweene good and evill, nor tremble at Gods iudgements, but rather frette and rage againſt them: till God in his wrath either deſtroy them, or caſt them to finall deſpaire. As it befell *Iulian* the Apoſtata, who died blaſpheming and caſting his owne bloud into the aire.

Betweene the two extreames Repentance and Impentencie, is placed counterfait repentance. For the wicked nature of man can diſſemble and counterfait Gods grace, as the Lord complaines of the Iewes: *Her rebellious ſiſter Iudah, hath not returned vnto me with her whole heart, but fainedly ſaith the Lord.* Ierem. 3. 10.

Counterfait repentance, is either Ceremoniall, or Deſperate.

Ceremoniall, when men repent in outward ſhewe, but not in the truth of heart. As Saul. *Then ſaid Saul to Samuel, I haue ſinned: for I haue tranſgreſſed the commandements of the Lord, and thy words: becauſe I feared the people and obeied their voice. Now therefore I pray thee take away my ſinne, and turne againe with me, that I may worſhip the Lord, &c.* Againe, *I haue ſinned, but honour me, I pray thee, before the Elders of my people.* Of Ahab. *When Ahab heard theſe words he rent his cloathes and put on ſackcloath, and faſted, and went ſofily. And the word of the Lord came to Eliah, ſaying, Seeſt thou how Ahab is humbled before me?* 1. Sam. 15. 24 30. 1. King. 21. 27. 29.

Diſſembled repentance may be diſcerned becauſe men after a time returne to their old byas againe. Pharao king of Egypt ſaid vnto Moſes and Aaron, *Pray vnto the Lord that he may take away the frogges from me & from my people.* And, *When Egypt was ſmitten with haile, he ſaid, I haue now ſinned: and the Lord is righteous: but I and my people are wicked. Pray yee vnto the Lord, that there be no more mightie thunders and haile.* Againe, troubled with graſhoppers, he ſaid, *I haue ſinned againſt the Lord your God & againſt you, & now forgiue me my ſinne only this once, &c.* Now marke the iſſue of all: when Pharao ſaw that he *had reſt giuen him he hardened his heart, and hearkened not vnto them, as the Lord had ſaid.* This is the ordinarie and common repentāce that moſt men practiſe in the world. Exod. 8. 8. Exod 9. 27. Exod. 10. 16. Exod. 8. 15.

Deſperate repentance cōmonly called Penitence is, when a man hauing onely Gods iudgements before his eies, is ſmitten with horrour of conſcience: and wanting aſſurance of Gods mercie deſpaires finally. This was Iudas repentance, who when he *had brought againe the thirtie pieces of ſilver, confeſſed his faults, and went and hanged himſelfe.* Math. 27. 3.

CAP. XIII.

Of corruptions in the doctrine of Repentance.

THe Church of Rome at this day hath corrupted the auncient doctrine of Repentance, being one of the ſpeciall points of religion. The corruptions are ſpecially ſixe.

The firſt, that they make repentance or penance to be a ſacrament, which can not be: becauſe it wants an outward ſigne. And though ſome ſay, that the wordes, which the prieſt rehearſeth in abſolution, are the ſigne: yet that can not be: becauſe the ſigne muſt be not onely audible, but alſo viſible.

The ſecond, that a ſinner hath in him a naturall diſpoſition, which being ſtirred up by Gods preventing grace, he may and can worke together with Gods ſpirit in his owne repentance. But indeed all our repentance is to be aſcribed to Gods grace wholly. The ſoule of man is
Eph. 2. 1. not weake, but ſtarke dead in ſinne: and therefore it can no more prepare it ſelfe to repentance, then the body being dead in the grave can diſpoſe it ſelfe to the laſt reſurrection.

The third corruption, that contrition in repentance muſt be ſufficient. A thing impoſſible. For ſinne doth ſo greatly offend Gods maieſtie, that no man can ever mourne enough for it.

The fourth, that contrition doth merit remiſſion of ſinne. An opinion that doth derogate much from the all-ſufficient merits of Chriſt.

The fifth, that he that repents muſt confeſſe all the ſinnes that he can remember, with all their circumſtances to his owne prieſt, or one in his ſtead, if he will receive pardon. This kind of confeſſion is a meere forgerie of mans braine. I. There is neither precept nor example of it in
Pſal. 32. 3. the Scriptures. II. David and others have repented and have received
2. Sam. 12. 13. remiſſion of their ſinnes without confeſſing of their ſinnes in particular to any man.

The laſt, that the ſinner by his workes and ſufferings muſt make ſatisfaction to God for the temporall puniſhment of his ſinnes. A flat
1. Ioh. 1. 7. & 2. 1. blaſphemie. The ſcriptures mention no other ſatisfaction but Chriſts, and if his be ſufficient, ours is needleſſe: if ours needfull, his imperfect. Papiſts write that both may ſtand together. Chriſts ſatisfaction (they ſay) is as a plaiſter in a boxe unapplied: mans ſatisfaction as a meanes to apply it: becauſe it prepares us to receive it. Ah, good divinitie: for even in common ſenſe the ſatisfaction of Chriſt muſt firſt be applied to the perſon of man that it may pleaſe God, before the workes (which they tearme ſatisfactions) can any way be acceptable to God.

To conclude, the Romiſh doctrine of Repentance, is the right way to hell. For when a ſinner ſhall be taught that he muſt have ſufficient ſorrow for his ſinne: and withall that he muſt not beleeve the remiſſion of

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his owne sins particularly: when sorrow comes upon him and he wants found cõfort in Gods mercie, he must needs fall into desperation without recoverie. Therefore the Papists in the houre of death, (as we have experience) are glad to leave the trumperie of humane satisfactions, and to rest onely for their iustification, on the obedience of Christ.

LAVS DEO.

THE COMBAT OF THE FLESH AND SPIRIT.

Gal. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrarie one to an other, so that ye can not do the things which ye would.*

THe Apostle Paule from the beginning of this chapter to the 13. verse exhortes the *Galathians* to maintaine their Christian liberty: and from thence to the end of the chapter he perswades them to other speciall duties of godlines. In the 13. verse he stirres them up to be serviceable one to an other by love: in the 15. verse he dissuades them from contentions and doing of iniuries. In the 16. verse he shewes the remedie of the former sinnes, which is to walke according to the spirit. In this seventeenth verse he renders a reason of the remedie, the force whereof is this. The flesh and the spirit are contrary: wherefore if ye walke according to the spirit, it will hinder the flesh; that it shall not carrie you forward to do iniuries and live in contentions, as otherwise it would.

In this verse we have to observe five points. The first, that there is a combat betweene the flesh and the spirit, in these words, *The flesh lusteth against the spirit, and the spirit against the flesh.* The second is, the matter of this combat, which stands is the contrarie lusting of the flesh and the spirit. The third, is the cause of the combat, in these words, *and these are contrarie.* The fourth is the subiect or person in whom this combat is, noted in these words, *So that ye*, the *Galathians*. The last is the effect of the combat, in the last words, *that they cannot do, &c.*

Touching the combat it selfe diverse points are to be considered. The first, what these two, which make combat, namely, the flesh & the spirit, are. They have diverse significations. First of all, the spirit is taken for the soule, & the flesh for the bodie. But so they are not takē in this place.

For there is no such cõbat betweene the bodie and the soule: both which agree togither to make the person of one man. Secondly, the spirit signifies naturall reason, and the flesh the naturall appetite or cõcupiscence. But they can not be so vnderstood in this place. For the spirit here mentioned doth fight even against naturall reason: which though it serue to make a man without excuse, yet is it an enimie to the spirit. Thirdly, the spirit signifies the Godhead of Christ, & the flesh the manhood: but it must not be so taken here. For then euery man regenerate should be deified. Lastly, the spirit signifies a created qualitie of holines, which by the holy Ghost is wrought in the minde, will, and affections of man: and the flesh, the naturall corruption or inclination of the minde, will, and affections to that which is a gainst the law. In this sence these twaine are taken in this place.

Secondly, it is to be considered how these twaine, the flesh and the spirit can fight togither, being but meere qualities. And we must know, that they are not severed asunder, as though the flesh were placed in one part of the soule. and the spirit in an other: but they are ioyned and mingled togither in all the faculties of the soule. The minde or vnderstanding part, is not one part flesh, & an other spirit, but the whole mind is flesh & the whole minde is spirit; partly one and partly the other. The whole will is partly flesh and partly spirit: the flesh and the spirit, that is, grace and corruption, not severed in place but onely in reason to be distinguished. As the ayre in the dawning of the day is not wholly light or wholly darke as at midnight & at noone day: neither is it in one part light, in another part darke: but the whole ayre is partly light, & partly darke throughout. In a vessell of luke warme water, the water it selfe is not onely hote or onely cold; or in one part hote and in another part cold: but heate and cold are mixt togither in euery part of the water. So is the flesh and the spirite mingled togither in the soule of man: & this is the cause why these two contrarie qualities fight togither.

Thirdly in this combat we are to consider what equalitie there is betweene these two cõbaters, the flesh and the spirit. And we must know, that the flesh usually, is more in measure then the spirit. The flesh is like the mightie gyant Goliah, and the spirit is little and small like young David. Hence it is, that Paul calls the Corinthians which
1.Cor.3.1. were men iustified and sanctified, *carnall. I could not* (saith he) *brethren speake vnto you as vnto spirituall, but as vnto carnall, as vnto babes in Christ.* And none can come to be tall men in Christ according to the age of the
Eph.4.13. fulnesse of Christ, till after this life. And the speech which is used of some divines, that the man regenerate *hath but the reliques of sinne in him*, must be understood warily, els it may admit an vntruth. As for the measure of grace it can be but small in respect, where as we do receiue but
Rom 8.23. *the first fruits of the spirit* in this life, and must waite for the accomplishment

ment of our redemption till the life to come. For all this, the power and efficacie of the spirit is such, that it is able to prevaile ordinarily against the flesh. For the flesh receives his deadly wound at the first instant of a mans conversion, and continually dieth after by litle and litle: and therefore it fights but as a maymed souldier. And the spirit is continually confirmed and increased by the holy Ghost: also it is lively and stirring, and the vertue of it is like muske; one graine whereof will give a stronger smell, then many ounces of other perfumes. Some may say, that the godly man doth more feele the flesh then the spirit: and therefore that the flesh is every way more then the spirit. I answere, that we must not measure our estate by feeling, which may easily deceive us. A man shal feele a paine which is but in the top of his finger, more sensibly then the health of his whole bodie: yet the health of the bodie is more then the paine of a finger. Secondly we feele corruption not by corruption, but by grace: and therefore men, the more they feele their inward corruptions, the more grace they have.

Thus much of the combat it selfe: now let us come to the maner of this fight.

It is fought by *Lusting*. To lust in this place signifies to bring foorth and to stirre up motions and inclinations in the heart, either to good or evill.

Lusting is two-fold: the lusting of the flesh, and the lusting of the spirit.

The lusting of the flesh hath two actions: the first is, to ingender evill motions and passions of selfe-love, envie, pride, unbeliefe, anger, &c. Saint Iames saith, that men *are enticed and drawne away by their owne concupiscence.* Now this enticing is onely by the suggestion of bad cogitations and desires. This action of the flesh made Paule say, that he was *carnall sold vnder sinne.* Iam.1.14. Rom.7.14.

The second action of the flesh is, to hinder, and quench, and overwhelme all the good motions of the spirit. Paul found this in himselfe, when he said, *I see an other law in my members rebelling against the law of the mind, and leading me captive to the law of sinne.* By reason of this action of the flesh, the man regenerate is like to one in a slumber troubled with the disease called *Ephialtes* or the mare: who thinkes that he feeles something lying on his breast as heavie as a mountaine: and would faine have it away, whereupon he strives and labours by hands and voyce to remove it, but for his life can not do it. Rom.7.23.

On the contrarie, the lusting of the spirit containes two other actions. The first is to beget good meditations, motions, inclinations, and desires in the mind, will, and affections. Of this David speaketh. *My reines teach me in the night season:* that is, my mind, affection, and will, and my whole soule being sanctified and guided by the spirit of God, Psal.16.8.

do minister unto me cõsiderations of the way in which I ought to walke. Isaias propheſying of the Church of the new teſtament, ſaith, *When a man goeth to the right hand or to the left, he ſhall heare a voice, ſaying: Here is the way walke ye in it.* Which voice is not only the outward preaching of the miniſters, but alſo the inward voice of the ſpirit. Isa.30.22.

The ſecond action of the ſpirit is to hinder and ſuppreſſe the bad motions and ſuggeſtions of the fleſh. Saint Iohn ſaith, he that is *borne of God ſinneth not, becauſe his ſeede remaineth in him*, that is, grace wrought in the heart by the holy Ghoſt, which reſiſteth the rebellious deſires of the fleſh. 1.Ioh.3.9.

That the manner of this fight may more clearely appeare, we muſt examine it more particularly. In the ſoule of man there be two ſpeciall parts, the mind and the will.

In the mind there is a double combat. The firſt is betweene knowledge of the word of God, and naturall ignorance or blindneſſe. For ſeeing we do in this life know but in part: therefore knowledge of the truth muſt needs be ioyned with ignorance in all that are inlightned: and one of theſe being contrarie to an other, they ſtrive to overſhadow and overcaſt ech other.

Hence we may learne the cauſe why excellent divines do varie in diverſe points of religion: and it is, becauſe in this combat, naturall blindneſſe yet remaining, prevailes more or leſſe. Men that are dimme ſighted and can not diſcerne without ſpectacles, if they be ſet to diſcry a thing a farre off, the moſt of them would be of diverſe opinions of it. And men inlightened and regenerate in this life, do but ſee *as in a glaſſe darkely*. Againe, this muſt teach all ſtudents of divinitie often to ſuſpect themſelves in their opinions and defences: ſeeing in them that are of ſoundeſt iudgement the light of their underſtanding is mixed with darkneſſe of ignorance. And they can in many points ſee but as the man in the Goſpell, who when our Saviour Chriſt had in part opened his eyes, ſaw men walking, not as men, *but in the forme of trees*. Alſo this muſt teach all that read the Scriptures to invocate and call vppon the name of God, that he would inlighten them by his ſpirit, & aboliſh the miſt of naturall blindneſſe. The Prophet David was worthily inlightened with the knowledge of Gods word, ſo as he excelled the auncient and his owne teachers in wiſedome: yet being privie to himſelfe touching his owne blindneſſe, often praieth in the Pſalmes, *Inlighten my eyes that I may underſtand the wonders of thy law.* 1.Cor.13.

By reaſon of this fight, when naturall blindneſſe prevailes, the child of God truly inlightened with knowledge to life everlaſting, may erre not only in lighter points, but even in the very foundation of religion, as the Corinthians and the Galathians did. And as one man may erre, ſo an hundred men may alſo: yea a whole particular Church; and as

one

one Church may erre, so an hundred more may. For in respect of this combate, the estate & condition of all men is alike. Whence it appeares that the Church militant vpon earth is subiect to errour. But yet as the diseases of the bodie be of two sorts: some curable, and some incurable which are to death; so likewise errours are. And the Church though it be subiect to sundry fals, yet it can not erre in foundation to death: the errors of Gods children be curable. Some may here say, If all men and Churches be subiect to errour, then it shall not be good to ioyne with any of them, but to separate from them all. I answere, though they may and do erre, yet we must not separate from them, so long as they do not separate from Christ.

The second combat in the mind, is betwene faith and unbeliefe. For faith is imperfect, and mixt with the contrarie, unbeliefe, presuming, doubting, &c. As the man in the Gospell saith, *Lord, I beleeue, helpe mine unbeliefe.*

By reason of this fight, when unbeliefe prevailes, the very child of God may fall into fits and pangs of dispaire: as Iob and David in their temptations did. For David once considering the prosperitie of the wicked, brake out into this speech, *Certainly I haue clensed mine hart in vaine,* Psal. 73. 13. *and washed mine hands in innocencie.* Yea, this dispaire may be so extreame, that it shall weaken the bodie and consume it, more then any sickneſſe. No man is to thinke this strange in the child of God. For though he dispaire of his election and salvation in Christ, yet his desperation is neither totall nor finall. It is not *totall*, because he doth not dispaire with his whole heart, faith even at that instant lusting against dispaire. It is not *finall*, because he shall recover before the last end of his life.

To proceede, the combat in the will is this. The will partly willeth and partly nilleth that which is good at the same instant: and so likewise it willeth and nilleth that which is evill: because it is partly regenerate and partly unregenerate. The affections likewise, which are placed in the will, partly imbrace and partly eschew their obiects: as loue partly loveth, and partly doth not loue God and things to be loved: feare is mixed and not pure (as schoolemen have dreamed) but partly *filial*, partly *servil*, causing the child of God to stand in awe of God, not onely for his mercies, but also for his iudgements and punishments. The will of a man regenerate is like him that hath one legge sound, the other lame: who in every step which he makes, doth not wholly halt or wholly go upright, but partly go upright and partly halt. Or like a man in a boat on the water: who goeth upward because he is carried upward by the vessell: and at the same time goes downeward, because he walkes downeward in the same vessell at the same instant. If any shall say that contraries can not be in the same subiect: the answere is, that they can not, if one of them be in his full strength: in the highest

[a] *In gradibus remissis non in summis.*

degree: but if the force of them both be delayed and weakened, they may be ioyned together.

By reaſon of this combat, when corruption prevailes againſt grace in the will and affections, there ariſeth in the godly a certaine *deadneſſe or hardneſſe* of heart, which is nothing elſe but a want of ſenſe or feeling. Some may ſay, that this is a fearefull iudgement: but the anſwere is, that there be two kinds of hardneſſe of heart: one which poſſeſſeth the hart, and is never felt: this is in them, who have their conſciences ſeared with an hote-yron; who by reaſon of cuſtome in ſinne are paſt all feeling, who likewiſe deſpiſe the meanes of ſoftening their hearts. And indeede this is a fearefull iudgement. There is an other hardneſſe of heart which is felt: and this is not ſo daungerous as the former: for as we feele our ſickneſſe by contrary life and health: ſo hardneſſe of hart when it is felt, argues quickneſſe of grace, and ſoftneſſe of heart. Of this David often complained in the Pſalmes: of this the children of Iſraell ſpeake when they ſay, *Why haſt thou hardened our hearts from thy wayes?*

Eph.4.19. Zach.7.11. Iſa.63.17.

Thus much of the manner of the combat in particular: before we proceede any further, let us marke the iſſue of it, which is to prevaile againſt the fleſh.

The ſpirit prevailes againſt the fleſh at two times: in the courſe of a mans life, and at his end; but yet with ſome foiles received.

I ſay the ſpirit prevailes not in one inſtant, but in the whole courſe of a mans life. So S. Iohn ſaith, *He which is begotten of God ſinneth not: for he preſerveth himſelfe*: the grace of God in his heart ordinarily prevailing in him. And Paul makes it the propertie of the regenerate man *to walke according to the ſpirit*, which is not now and then to make a ſteppe forward, but to keepe his ordinarie courſe in the way of godlineſſe. As in going from Barwicke to London, it may be a man now and then will go amiſſe: but he ſpeedily returnes to the way againe, and his courſe generally ſhall be right.

1.Ioh.5.19. Rom 8.1.

Againe, the ſpirit prevailes in the end of a mans life. For then the fleſh is utterly aboliſhed, & ſanctification accompliſhed: becauſe no uncleane thing can enter into the kingdome of heaven.

This further muſt be conceived, that when the ſpirit prevailes, it is not without reſiſtance and ſtriving: as Paul teſtifieth, *I do not the good which I would, but the evill which I would not that do I.* Which place is not to be underſtood only of thoughts and inward motions (as ſome would have it) nor of particular offences: but of the generall practiſe of his dutie or calling, through the whole courſe of his life. And it is like the practiſe of a ſicke man, who having recovered of ſome grievous diſeaſe, walkes a turne or twaine about his chamber, ſaying, ah, I would faine walke up and downe but I can not: meaning not that he can not walke at all, but ſignifying that he can not walke as he would, being ſoone wearied

wearied through faintnesse.

I added further, that this prevailing is with foyles. A foyle is, when the flesh for the time vanquisheth and subdueth the spirit. In this case, the man regenerate is like a souldier, that with a blow hath his brain-pan cracked, so as he lies groveling astonished not able to fight: or like him that hath a fit of the falling sickenesse, who for a time lies like a dead man. Hence the question may be moved, whether the flesh prevailing doth not extinguish the spirit, and so cut off a man from Christ, till such time as he be ingrafted againe. The answere is this: There be two sorts of Christians: one who doth onely in shew and name professe Christ: and such an one is no otherwise a member of Christs mysticall bodie, then a woodden legge set to the bodie is a member of the bodie. The second is he that in name and deed is a lively part and member of Christ. If the first fall, he can not be said to be cut off, because he was never ingrafted. If the second fall, he may be and is cut off from Christ. But marke how: he is not wholly cut off, but in some part, namely in respect of the inward fellowship and communion with Christ, but not in respect of coniunction with him. A mans arme taken with the dead palsie, hangs by and receives no heat, life, or sense from the rest of the members, or from the head, yet for all this, it remaines still united and coupled to the bodie, and may againe be recovered by plaisters and physicke: so after a grievous fall the child of God feeles no inward peace and comfort, but is smitten in conscience with the trembling of a spirituall palsie for his offence: & yet indeed still remaines before God a member of Christ in respect of coniunction with him, and shall be restored to his former estate after serious repentance.

And God permits these foiles for weightie causes: first that men might be abashed and confounded in themselves with the consideration of their vile natures, & learne not to swell with pride; because of Gods grace. Paul saith, that after he had bene rapt into the third heaven, the *angel Satan was sent to buffet him*, and (as we say) to beate him blacke and blew, that he might not be exalted out of measure. The second, that we may learne to denie our selves and cleave unto the Lord from the bottome of our hearts. Paul saith that he was sicke to death, *that he might not trust in himselfe, but in God who raiseth the dead.* 2.Cor.12.7. 2.Cor.1.9.

Thus much of the manner of the combat: now followes the cause of it.

The cause is the contrarietie that is betweene the flesh and the spirit. As Paul saith, *The wisedome of the flesh is enmitie to God.* Rom.8.5.

Hence we are taught, that since the fall, there is no free-will in man in spirituall matters, concerning either the worship of God or life everlasting. For flesh is nothing else but our naturall disposition: and man is nothing else but flesh by nature: for the spirit comes afterward by grace:

and the flesh is flat contrary to the spirit, which makes us do that which is pleasing unto God. Wherefore the will naturally is a flat bondslave unto sinne.

Againe, hence we may learne, that it is not an easie matter to practise religion: which is to live according to the spirit, to which our naturall disposition is as contrary as fire to water: wherfore if we will obey God, we must learne to force our natures to the duties of godlinesse, yea, even sweat and take paines therein.

Lastly here we may learne the nature of sinne. The spirit is not a substance but a qualitie: and therefore the flesh which is nothing else but originall sinne, and is contrarie to the spirit, must also be a qualitie: for such as the nature of one contrary is, such is the other. There is in every man the substance of bodie and soule, this can not be sinne, for then the spirit also should be the substance of man. There is also in the substance the faculties of bodie and soule: and they can not be sinne, for then every man should have lost the faculties of his soule by Adams fal. Lastly in the faculties there is a contagion or corruption which carrieth them against the law: and that is properly sinne and the flesh, which is contrarie to the spirit.

The fourth point is, touching the persons in whom this combat is. Paul shewes who they are, when he saith, *So that ye can not, &c.* where it appeares, that such as have this combat in them must be as the Galatians, men iustified and sanctified: and yet not all such, but onely they that be of yeares: for the infants of the faithfull, howsoever we must repute them to belong to the kingdome of heaven, and therefore to be iustified and sanctified: yet because they do not commit actuall sinne, they want this combate of the flesh and spirit, which stands in action. As for those which be unregenerate, they never felt this fight. If any say that the worst man in the world, when he is about to commit any sinne, hath a strife and fight in him. It is true indeede: but that is an other kind of combat, which is betwene the conscience and the heart. The conscience on the one part terrifying the man from sinne: the will and the affections haling and pulling him thereunto: the will and the affections wishing and desiring that sinne were no sinne, and Gods commaundement abolished: whereas contrariwise the conscience with a shrill voice proclaimes sinne to be sinne. This fight was in Pilate, who by the force of his conscience feared to condemne Christ: and yet was willing, and yeelded to condemne him that he might please the people.

Furthermore, this combat is in the regenerate but during the time of this life. For they which are perfectly sanctified feele no strife. If any shall say, that this combat was in Christ, when he said, *Father if it be thy will let this cuppe passe from me, yet not my will but thine be done.* In deede here is a combat, but of another sort; namely the fight of two diverse

desires:

desires: the one was a desire to do his fathers will in suffering the death of the crosse: the other a naturall desire (which was no sinne but a meere infirmitie of humaine nature) whereby he in his manhood desires (as the manner of nature is to seeke the preservation of it selfe) to have the cursed death of the crosse removed from him.

The fifth point is the effect of this combat, which is to make the man regenerate, *that he can not do the things which he would:* and this must be understood in things both good and evill.

And first he can not do the evill which he would for two causes. First because he can not commit sinne at what time soever he would. Saint Iohn saith, *He that is borne of God sinneth not, neither can he sinne, because he is borne of God*, that is, he can not sinne at his pleasure or when he will. 1. Ioh. 3. 9. Ioseph when he was assaulted by Putiphars wife to adulterie; because the grace of God abounded in him, whereby he answered her, saying, *Shall I do this, and sinne against God*, he could not then sinne. Lot, because his righteous heart was grieved in seeing and hearing the abominations of Sodome, could not then sinne as they of Sodome did. Hence it appeares, that such persons as live in the daily practise of sin against their owne consciences, (though they be professours of the true religion of Christ) have no soundnesse of grace in them.

Secondly the man regenerate can not sinne in what maner he would: and there be two reasons thereof. First, he can not sinne with *full consent* of will, or with all his heart: because the will so farre forth as it is regenerate, resisteth and draweth backe: yea, even then when a man is caried headlong by the passions of the flesh, he feeles some contrarie motions of a regenerate conscience. It is a true rule that sinne doth not raigne in the regenerate. For so much grace as is wrought in the mind, will, affections: so much is abated proportionally of the strength of the flesh. Wherefore when he commits any sinne, he doth it partly willingly, and partly against his will. As the marriners in the tempest, cast Ionas into the sea willingly: for otherwise they had not done it: and yet against their wils too: which appeares because they prayed, and cast their goods out of the shippe, and laboured in the rowing against the tempest, and that very long before they cast him out. And herein lies the difference betweene two men committing one and the same sinne, the one of them being regenerate, the other unregenerate. For the latter sinnes with all his heart & with full consent, and so doth not the first. Secondly, though he fall into any sinne, yet he doth not lie long in it, but speedily recovers himselfe, by reason of grace in his heart.

Hence it is manifest that *sinnes of infirmitie* are committed only of such as are regenerate. As for the man unregenerate he cannot sinne of infirmity whatsoever some falsly thinke. For he is not weake but starke dead in sinne. And sins of infirmitie are such onely as rise of constraint, feare,

haſtineſſe, & ſuch like ſudden paſſions in the regenerate. And though they ſinne of weaknes often by reaſon of this ſpirituall combat, yet they do not alwaies: for they may ſinne againſt knowledge and conſcience of preſumption.

To come to the ſecond point: the regenerate man can not *doe the good which he would:* becauſe he can not doe it perfitly and ſoundly according to Gods will as he would. Paul ſaieth, *To will is preſent with me, but I find no meanes (κατεργάζεσθαι) perfitely to do that which I would*. In this point the godly man is like a priſoner that is gotten foorth of the gayle, and that he might eſcape the hand of the keeper, deſires and ſtrives with all his heart to runne an 100 miles in a day; but becauſe hee hath ſtraight and weightie boltes on his legges, can not for his life creepe paſt a mile or twaine, and that with chafing his fleſh and tormenting himſelfe. So the ſervants of God do heartily deſire, and endevour to obey God in all his commandements: as it is ſaid of King Ioſias, *That he turned to God with all his heart, with all his ſoule, with all his might, according to all the lawes of Moſes, &c.* yet becauſe they are clogged with the bolts of the fleſh, they performe obedience both ſlowly and weakely, with diverſe ſlippes and fals.

Rom 7.18.

2.King 23.25

Thus much of the combat: now let us ſee what uſe may be made of it.

Firſt of all, by it we learne what is the eſtate of a Chriſtian man in this life. A Chriſtian is not one that is free from all evill cogitations, from rebellious inclinations and motions of will and affections, from al manner of ſlips in his life and converſation: for ſuch an one is a meere deviſe of mans braine, and not to be found upon earth. But indeed he is the ſound Chriſtian that feeling himſelfe laden with the corruptions of his vile & rebellious nature, bewailes them from his heart, & with might and maine fights againſt them by the grace of Gods ſpirit. Againe here is overthrowne the popiſh opinion of merit and iuſtification by workes of grace, on this manner. Such as the cauſe of workes is, ſuch are workes themſelves. The cauſe of workes in man, is the mind, will, and affections ſanctified: in which, the fleſh and the ſpirit are mixt together, as hath bene ſhewed before. Therefore workes of grace, even the beſt of them are mixt works, partly holy & partly ſinfull. Whereby it is evident to a man that hath but cõmon ſenſe, that they are not anſwerable to the righteouſnes of the law: and that therefore they can neither merit life, or any way iuſtifie a man before God. If any reply, that good workes are the workes of Gods ſpirit, and for that cauſe perfectly righteous. I anſwere, it is true indeed, they come from the holy ghoſt that cannot ſinne, but not only or immediatly. For they come alſo from the corrupt mind and will of man, and in that reſpect become ſinnefull, as ſweet water iſſuing out of a pure fountaine, is by a filthy channell made corrupt.

Thirdly,

Thirdly, we do hence learne that concupiscence or originall sinne is properly and indeed sinne after baptisme though it please the councell of Trent to decree otherwise. For after baptisme it is flat contrarie to the spirit, and rebels against it. Papists obiect that it is taken away by baptisme. *Answere.* Originall sinne or the flesh is taken away in the regenerate thus. In it there be three things; the guilt, the punishment, the corruption: the first two are quite abolished by the merit of Christs death in baptisme: the third, that is, the corruption remaines still: but marke in what manner: it remaines weakened, it remaines not imputed to the person of the beleever.

Lastly, hereby we are taught to be watchfull in prayer. *Watch and pray* (saith Christ) *&c. for the spirit is ready, but the flesh is weake.* Rebecca, when two twins strove in her wombe was troubled and said, Why am I so? wherefore she went to aske the Lord, namely by some Prophet. So when we feele this inward fight, the best thing is to have recourse to God by prayer, and to his word, that the spirit may be strengthened against the flesh. As the children of Israell by compassing the citie of Ierico seven dayes, and by sounding rammes hornes overturned the wals thereof: so by serious invocation of Gods name the spirit is confirmed, and the turrets and towres of the rebellious flesh battered.

The voice of a man
- 1. Carnall of
  - Evill. *I do that which is evill and I will doe it.*
  - Good. *I do not that which is good and I wil not do it.*
- 2. Regenerate of
  - Evill. *I do the evill, which I would not.*
  - Good. *I do not do the good which I would.*
- 3. Glorified of
  - Evill. *I do not that which is evill, and I will not do it.*
  - Good. *I do that which is good, and I will do it.*

A DIRECTION FOR THE GOVERNMENT OF THE TONGVE

according to Gods word.

Printed by *Iohn Legat*, Printer to the Vniversitie of Cambridge. 1597.

A

To the Reader.

CHristian Reader, lamentable and fearefull is the abuse of the tongue among all sorts and kinds of men every where. Hence daily arise manifold sinnes against God, and innumerable scandals and grievances to our brethren. It would make a mans heart to bleede, to heare and consider how Swearing, Blaspheming, Cursed speaking, Railing, Backbiting, Slaundering, Chiding, Quarrelling, Contending, Iesting, Mocking, Flattering, Lying, Dissembling, Vaine and Idle talking overflow in all places, so as men which feare God had better be any where, then in the company of most men. Well then, art thou a man which hast made little conscience of thy speech and talke? repent seriously of this sinne, and amend thy life, least for the abusing of thy tongue thou crie with Dives in hell, Send Lazarus Luk.16.14. that he may dippe the tippe of his finger in water and coole my tongue. And if thou be one which hast care to order thy speech and silence according to Gods word, oh, do it more. For woe & shame are it, that men with the same tongue wherewith they confesse the faith and religion of Christ, should by vaine and ungodly speech utterly denie the power thereof? And for thy better helpe herein, I have penned these few lines following, concerning the Government of the Tongue. Vse them for thy benefite, and finding profit thereby, give glorie to God. Cle. Io. XCII. December.

W. Perkins.

OF THE GOVERNMENT OF THE TONGVE.

CAP. I.

Of the generall meanes of ruling the Tongue.

THE government of the tongue is a vertue pertaining to the holy usage of the tongue according to Gods word.

And for the well ordering of it, two things are requisite: a pure heart, and skill in the language of Canaan.

Mat.15.19. The pure heart is most necessarie, because it is the fountaine of speech, and if the fountaine be defiled, the streames that issue thence can not be cleane.

And because the heart of man by nature is a bottomlesse gulfe of iniquitie, two things are to be knowne: first, how it must be made pure: and then how it is alwaies afterward to be kept pure.

The way to get a pure heart, is this. First, thou must seriously examine thy life and thy conscience for all thy sinnes past: then with a heavie and bleeding heart confesse them to God, utterly condemning thy selfe. Thirdly, with deepe sighes and grones of spirit cry unto heaven to God the father, in the name of Christ for pardon I say, for pardon of the same sinnes, as it were for life and death, and that day and night, till the Lord send downe from heaven a sweete certificate into thy perplexed conscience by his holy spirit, that all thy sins are done away. Now at the same instant in which pardon shall be granted, God likewise will once againe stretch foorth that mightie hand of his, whereby he made thee when thou wast not, to make thee a new creature, to create a new heart in thee, to renew right spirit in thee, and to stablish thee by his free spirit. For whom he iustifieth, them also at the same time he sanctifieth.

The purified heart appeareth by these signes. I. If thou feele thy selfe to be displeased at thine owne infirmities and corruptions, and to droupe under them as men do under bodily sickenesse. II. If thou beginne to hate and to flie thine owne personall sinnes. III. If thou feele a griefe and sorrow after that thou hast offended God. IIII. If thou heartily desire to abstaine from all manner of sinne. V. If thou be carefull to avoide all occasions and entisements to evill. VI. If thou travell and doe thine endevour in everie good thing. VII. If thou desire and pray to God to wash and rinse thine heart in the bloud of Christ.

When

When the heart is pure, to keepe it for is the speciall worke of faith, *which purifieth the heart.* Acts.15.9.

Faith purifieth the heart by a particular applying of Christ crucified with all his merits. *Elisha when he went up and lay vppon the dead child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, the flesh of the child waxed warme. Afterward Elisha rose and stretched himselfe vpon him the second time: then the child neezed seuen times and opened his eyes.* 2 King.4.34. Vers.35. So must a man by faith euen spread himselfe vpon the crosse of Christ, applying handes and feete to his pierced handes and feete, and his wretched heart to Christs bleeding heart, and then he shall feele him selfe warmed by the heate of Gods spirit, and sinne from day to day crucified with Christ, and his dead heart quickened and reuiued. And this applying, which faith maketh, is done by a kind of reasoning, which faith maketh thus. Hath God of his mercie giuen his owne Sonne to be my Sauiour, to shed his bloud for me? and hath he of his mercie graunted vnto me the pardon of all my sinnes? I will therefore endeuour to keepe my heart and my life vnblameable that I doe not offend him hereafter in word or deed, as I haue done heretofore.

The language of Canaan is, whereby a man endued with the spirit of adoption, vnfainedly calleth vpon the Name of God in Christ, and so consequently doth as it were, familiarly talke and speake with God. This language must needes be learned, that the tongue may bee well gouerned. For man must first be able to talke with God, before he can be able wisely to talke with man. For this cause when men are to haue communication one with another, they are first of all to bee carefull that they often make their prayers to God that he would guide and blesse them in their speeches: as Dauid did, *Set a watch, O Lord, before my mouth, and keepe the doore of my lippes.* And againe, *O Lord open thou my lippes, and my mouth shall shew forth thy praise.* Where wee may see, that the mouth is, as it were, locked vp from speaking any good thing, vntill the Lord open it. And Paule hauing the gift of ordering his tongue in wonderfull measure, yet desireth the Ephesians *to pray for him, that vtterance might be giuen him,* and good reason, *because God ruleth the tongue.* Isa.19.18. Rom.15.6. Psal.141.3. Psal.51.17. Eph.6.19. Prou.16.1.

CAP. III.

Of the matter of our speech.

THE gouernment of the tongue containeth two parts: holy speech, and holy silence. In holy speech must be considered the matter of our speech, and the manner.

The matter is commonly one of these three: either God, our neighbour, or our selves.

As concerning God, this caveat must be remembred, that the honourable titles of his glorious Maiestie be never taken into our mouthes, unlesse it be upon a weightie and iust occasion, so as we may plainely see that glorie will redound to him thereby: and for this cause the third commandement was given, that men might not *take up the name of God in vaine*, that is, rashly and lightly.

Exod.20.7.

And therefore lamentable and fearefull is the practise everie where. For it is a common thing with men to beginne their speech, and to place the titles of Gods most high Maiestie in the forefront almost of every sentence, by saying, *O Lord! O God! O good God! O mercifull God! O Iesu! O Christ, &c.* If a man be to say any thing, he will not say, *Yea*, or *Nay*: but, *O Lord yea*: or, *O Lord nay*. If a man be to reprove his inferiour, he will presently say, *O Lord have mercie on us, what a slowbacke art thou, what a lye is this, &c.* An earthly Prince, if he should haue his name so tossed in our mouthes at everie word, would never beare it, and how shall the everliving God suffer it? nay, how can he suffer it? I say no more, but thou with thy selfe thinke how: for in the third commaundement the punishment is set downe, *That hee will not holde him guiltlesse that taketh his Name in vaine.* And the Angels in reverence to Gods Maiestie cover their faces, Isai. 6. 2.

Concerning our neighbour, we are to consider whether the thing which we are about to speake be good or evill.

This being weighed, if it be good, and so commendable, then we are readily and cheerefully, and that upon every occasion to utter it, especially in his absence, whether he be a friend or a foe: as Saint Iohn writeth of Demetrius. *Demetrius* (saith he) *hath good report of all men, and of the truth it selfe: yea, and we our selves beare record, and ye know that our testimonie is true.*

3.Ioh.12.

As for the evill which any man shall know by his neighbour, he is in no wise to speake of it, whether it be an infirmitie or a grosse sinne, unlesse in his conscience he shall find himselfe called of God to speake.

A man is called to speake in three cases: First, when he is called before a magistrate, and is lawfully required to testifie the evill which he knoweth by another. II. When any is to admonish his brother of any fault for his amendment. III. When the hurt or daunger that may arise of the evill is to be prevented in others. As a man may say to one well disposed, Take heed of such a mans companie: for he is given to such or such a vice.

1.Cor.1.11. To this end, they of *the house of Cloe* doe certifie Paule of the disorders in Corinth. And *Ioseph certifieth his father of his brethrens slanders.*

Gen.37.2.

flanders. In this case all treasons are to be revealed, as tending to the ruine of the whole common wealth. Thus *Elisha revealeth the secret of the king of Syria.* 2. King. 6. 8.

And if it shall be thought convenient to mention the evill which we know by any man, it must be done onely in generall maner, the person, and all circumstances which will descrie the person, concealed.

Concerning things which are secret in our neighbour, we are not to be suspitious, but to suspend both speech and iudgement. *Love suspecteth no evill. Iudge nothing* (saith Paule) *before the time, untill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the heart manifest.* 2. Cor. 13. 1. Cor. 4. 5. Augustine hath a good and a speciall rule to this purpose, that there be three things of which wee must give no iudgement: Gods predestination, the Scriptures, and the estate of men uncalled. *Aug. lib. 10. confess. 23.*

As touching a mans selfe, he is neither to praise nor dispraise himselfe. As Salomon saith, *Let another praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.* Yet otherwhiles the times doe fall out, that a man may use an holy kind of boasting, especially when the disgrace of the person is the disgrace also of the Gospell, and of Religion, and of God himselfe: as Paul did. *But wherein* (saith he) *any will use boldnesse, (I speake foolishly) I will use boldnesse. They are Hebrewes, so am I, &c.* Prov. 27. 2. 2. Cor. 11. 21.

CAP. III.

Of the manner of our speech, and what must be done before we speake.

THus much of the matter of our speech. Nowe followeth the manner.

In the manner of our speaking three things are to bee pondered: What must be done before we speake: what in speaking: what after we have spoken.

Before we speake, consideration must be used of the thing to be spoken, and of the end. Iames requireth that men *should be slow to speake, and swift to heare.* Iam. 1. 19. *Salomon* saith, *He that answereth a matter before hee heare it, it is folly and shame to him.* Prov. 18. 13. The minde is the guide of the tongue: therefore men must consider before they speake. The tongue is the messenger of the heart, and therefore as oft as wee speake without meditation going before, so oft the messenger runneth without his arrand. The tongue is placed in the middle of the mouth, and it is compassed in with lips and teeth as with a double trench, to shew us, how we are to use heede and preconsideration before we speake: and therefore it is good advise, to keepe the keye of the mouth not in the mouth

[a] *Chrys. hom. 22. ad pop. Antioch.*

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Here are condemned idle words, that is, such words as are spoken to little or no end or purpose. And they are not to be esteemed as litle sins, Mat. 12. 36. when as men *are to give account of every idle word.*

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What is to be done in speaking, and of wisedome.

WHen we are in speaking, two things are to be practised: first, care must be had of the speech, that it be *gracious*: secondly, it is to be uttered with convenient bonds of truth.

The speech is gracious, when it is so uttered, that the graces of God Colos. 4. 6. wrought in the heart by the holy Ghost, are as it were pictured and painted forth in the same: for speech is the very image of the heart.

Eph. 4. 25. σαπρος. Contrary to this is *rotten speech*, that is, all such talke as is voide of grace, which is the heart and pith of our speech.

[a] Eph. 5. 3. Psal. 16. 4. And by this it appeareth, [a] that no voice can be named but with disliking: and hereupon in Scriptures when by occasion a vice should be named, in token of a loathing thereof, the name of the vice is omitted, and the name of the contrarie vertue used in the roome thereof, as in Iob. 1. 5. these wordes: *For Iob thought, It may be that my sonnes have sinned and blessed*, that is, *blasphemed God.* This being true, then by proportion the 1. King. 21. 10. visible representation of the vices of men in the world, which is the substance and matter wherof plaies and enterludes are made, is much more to be avoided.

Gods graces, which we are to shew forth in our communication, are 1. 2. 3. 4. 5. 6. 7. 8. 9. these: Wisedome, Truth, Reverence, Modestie, Meekenesse, Sobrietie in iudgement, Vrbanitie, Fidelitie, Care of others good name: and let us consider of them in order.

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This wisedome is then shewed, when a man can in iudgement apply his talke, and as it were in good manner make it fit to all the circumstances of persons, times, places, things. Prov. 19. 11. *A foole powreth out all his mind, but a wise man keepeth in till afterward. A word spoken in his place, is like apples of gold with pictures of silver.*

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Now he that would have his ſpeech to be wiſe, muſt firſt of all himſelfe become a wiſe man. And the wiſe man of whom the holy Scriptures ſpeake, is a godly man, and ſuch an one as feareth God: becauſe this feare of God is the *beginning and head of wiſedome:* as on the contrarie, the foole, whereof the Scripture often ſpeaketh, is the ungodly perſon, that maketh no conſcience of any ſinne. And indeede ſuch an one is the moſt ſenſeleſſe foole of all. He that ſhall ever and anon be caſting himſelfe into the fire and water, and runne upon daungerous places to breake his legges, armes, necke: and further ſhall take pleaſure in doing all this, is either a foole or a mad man. Now the ungodly man as oft as he ſinneth, he indevoureth as much as in him lyeth to pitch his ſoule into hell, and whereas he taketh pleaſure in ſinne, he ſports himſelfe with his owne deſtruction. Prov.1.7. Eccle.12.13. Pſal.14.1. and 38.5. Gen.34.7.

Furthermore the man fearing God muſt have two things in his heart: a perſwaſion of Gods preſence; and Awe.

The perſwaſion of Gods preſence is, whereby a man is continually reſolved, that whereſoever he is, he ſtandeth before God, who doth ſee even into the ſecrets of his heart. This was in *Cornelius: Now therefore* (ſaith he) *we are in Gods preſence to heare all things that are commaunded thee of God.* Act.10.33.

Awe in regard of God, is that whereby a man behaveth himſelfe reverently, becauſe he is in Gods preſence.

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of the wicked ſpeaketh froward things. And againe, *The heart of the wiſe guideth the mouth wiſely.*

Contrarie to this is fond and fooliſh talke: an example hereof we have in Luke, where Pilate wanting the feare of God, ſaith, *I finde no*
Luk.23.14. *fault in Chriſt: let us therefore chaſtiſe him, and ſend him away.* Whereas he ought to have reaſoned thus, *I find no fault in him: therefore let us ſend him away without chaſtiſement.*

CAP. V.

Of Truth, and of Reuerence in ſpeech.

TRuth of ſpeech is a vertue whereby a man ſpeaketh as he thinketh: and ſo conſequently, he ſpeaketh as every thing is, ſo farre forth as
Pſal.16.2. poſſibly he can. It is made a note of a righteous man, *to ſpeake the truth*
Prov.12.22. *from the heart: and they that deale truely are Gods delight.*

This is alwaies required in all our doctrines, accuſations, defences, te-
Prov.17.7. ſtimonies, promiſes, bargainings, counſels: but eſpecially in Iudges and Magiſtrates ſitting on iudgement ſeat, becauſe then they ſtand in Gods ſtead, who is truth it ſelfe.

Math.10.32. To this place belongeth *Apologie*, which is, when a Chriſtian called before a Magiſtrate, and ſtraightly examined of his religion, confeſſeth Chriſt boldly, and denieth not the truth.

Contrarie to this, is lying, cogging, gloſing, ſmoothing, diſſembling: as for example, Gehazi, after he had received money and garmentes of
1 King.5.25. Naaman the Syrian againſt Eliſhaes will, he went and ſtood before his maſter, who ſaid unto him, Whence commeſt thou, Gehazi? who making it nothing to lie for a vantage, ſmoothed it over finely, and ſaide, *Thy ſeruant went no whither.* To the like effect and purpoſe, report is made of a rich man that had two cheſts: the one whereof he calleth *all the world*, the other his *friend*. In the firſt he putteth nothing: in the ſecond he putteth all his ſubſtance. When his neighbour came to borrow money, he uſeth to anſwere, truely I have never a penie in all the world, meaning his emptie cheſt, but I will ſee (ſaith he) what my friend can do, looking thereby for intereſt by the money out of his other cheſt.

This vice is very common, and it is a rare thing to finde a man that maketh a conſcience of a lie.

Lying is, when a man ſpeaketh otherwiſe then the truth is, with a purpoſe to deceive. Here note that there is great difference betweene theſe two ſpeeches, *It is an untruth*; and, *It is a lie*. The firſt may be uſed when a man ſpeaketh falſhoods. But in uſing the ſecond, we muſt be heedie and ſparing: for when a man is chalenged for a lie, three things are laide to his charge. I. That he ſpeaketh falſly. II. That he is willing to do ſo. III. That he hath a deſire and purpoſe to deceive.

Queſtion.

Question. Whether may not a man lie, if it be for the procuring of some great good to our neighbour, or to the whole countrey where we are?

Answere. No: Reasons are these. I. Lying is forbidden, [a] *as an abomination to the Lord.* II. [b] *We are not to do any evill that good might come thereof.* III. He which lyeth, in so doing conformeth himselfe to the devill, who [c] is a lyer and the father thereof.

[a] Iam.3.12. Prov.12.22. [b] Rom.3.8. [c] Ioh.8.44.

Obiect. I. Such lying is for our neighbours good and not against charitie.

Answere. No: for [d] *charitie reioyceth in the truth.*

[d] 1.Cor.13.6.

Obiect. II. The holy Scriptures have mentioned the lyes of the Patriarkes.

Answere. Wee must not live by examples against rules of Gods word.

Obiect. III. Rahab and the mydwives of Egypt in saving the spyes, and in preserving the Israelites infants used lying, and are commended for their facts.

Answere. They are commended for their faith, not for their lying. The workes which they did, were excellent workes of mercie, and therefore to be allowed: and the doers failed only in the manner of performing them.

As truth is required in speech, so also reverence to God and man.

Reverence to God is, when we so speake of God and use his titles, that we shew reverence our selves, and move reverence in others. *If thou wilt not keepe* (saith the Lord) *and do all the words of this law (that are written in this booke) and feare the glorious & fearefull name, THE LORD THY GOD, then the Lord will make thy plagues wonderfull.* Deut.28.58.

Here take heed of all manner of blaspheming, which is, when men use such speeches of God, as do either detract any thing from his Maiestie, or ascribe any thing to him, not beseeming him: a sinne of all other to be detested. Reasons. I. A blasphemer is viler then the rest of the creatures: for they praise God in their kind, & shew forth his power, goodnesse, and wisedome: but he dishonoureth God in his wretched speech. II. He is as the madde dogge that flyeth in his masters face, who keepeth him and giveth him bread. III. Custome in blasphemies sheweth a man to be the child of the devill, and no child of God as yet. A father lying on his death bed, called the three children to him which he kept, and told them, that onely one of them was his owne sonne, and that the rest were onely brought up by him: therefore unto him he gave all his goods: but which of these was his naturall sonne he would not in any wise declare. When he was dead, every one of the three children pleaded that he was the sonne, and therefore that the goods were his. The matter being brought before a Iudge could not be ended: but the Iudge

was constrained to take this course: he caused the dead corps of the father to be set up against a tree, and commanded the three sonnes to take bowes and arrows, & to shoot against their father, and to see who could come neerest the heart. The first and second did shoote at their father & hit him, the third was angry with both the other through naturall affection of a child to a father, and refused to shoot. This done, the Iudge gave sentence that the two first were no sonnes, but the third onely, and that he should have the goods. The like triall may be used to know who be Gods children. Such persons with whom blaspheming is rife, are very devils incarnate, and the children of the devill, who rend God in pieces, and shoote him through with their darts, as it is said of the Egyptian when he blasphemed, that he *smote or pierced through Gods Name.*
Levit.21.11. *vaÿkkobh.* Magistrates and rulers severally punish such as shall abuse their names, and they do it iustly: how much more then should blasphemers of Gods name escape without great punishment.

Againe, here we must be warned to take heede of that customable swearing, and also of periurie. It is a very strange sinne: for the periured person doth not only sinne himselfe, but withall he endevoureth to intangle God in the same sinne with himselfe.

Further, take heede least thou dost either make or recite the iests which are contrived out of the phrases of Scripture: which are very many and very usually rehearsed in companie. The oyle wherewith the tabernacle and the arke of the testament and the Priests were annointed, was holy: and therefore no man might put it to any other uses, as to annoint his owne flesh therewith, or to make the like unto it. [a] Pilate a poore Painym when he heard the name of the Sonne of God *was afraid:* and we much more ought to tremble at the word of God, not to make our selves merrie with it. And therefore the scoffing of Iulian the Apostata is very fearefull, who was wont to reach Christians boxes on the eare, and withall, bid them turne the other, and obey their maisters commaundement, *Whosoever shall smite thee on the right cheeke, turne to him the other also.* And he denied pay and like reward to his souldiers that were Christians, because he said he would make them fit for the kingdome of heaven, considering that Christ had said, *Blessed are the poore in spirit: for theirs is the kingdome of heaven.*

Exod.30.31.

[a] Ioh.19.8.

Math 5 39.

Here also men must learne to take heed of all maner of charmes and inchantments, which commonly are nothing els but words of scripture or such like, used for the curing of paines and diseases both in men and beasts. As for example, the first words of S. Iohns Gospell, *In the beginning was the Word, and the Word was with God, &c.* are used to be written in a paper and hung about mens necks to cure agues. But the truth is, such kind of practises are devillish. Patrons of charmes hold that in such words as are either divine or barbarous, is much efficacie. But whence is this

this efficacie? from God? from men? or from the devill? If it ſhall be ſaid from God; we muſt know that the word uſed in holy manner, is the inſtrument of God to convey unto us ſpirituall bleſſings, as faith, regeneration, repentance: but it doth not ſerve to bring unto us corporal health. Well then, belike wordes take vertue from the ſpeaker, and are made powerfull by the ſtrength of his imagination. Indeed of this opinion are ſome Phiſitions, as *Avicenna* and *Paracelſus*, who thinke that phantaſie is like to the ſunne, which worketh on all things to which his beames do come, and the latter that by imagination miracles may be wrought. But this opinion is fond, and the reaſons alleaged for it are without weight. For imaginations are no things but ſhadows of things. And as an image of a man in a glaſſe hath no power in it, but only ſerves to reſemble and repreſent the bodie of a man: ſo it is with the phantaſie and conceit of the mind, and no otherwiſe. And if imagination have any force, it is only within the ſpirits & humors of a mans owne bodie: but to give force to worke in the bodies of others it can not; no more then the ſhadow of one bodie can ordinarily cure the body of another on which it lighteth. Wherefore words uſed in the way of bodily cure, be they in themſelves never ſo good, are no better then the devils ſacraments: and when they are uſed of blind people, he it is, that comming under hand, worketh the cure, and by turning himſelfe into an angell of light, deludes them. But it were better for a man to die a thouſand times then to uſe ſuch remedies, which in curing the bodie, deſtroy the ſoule.

Paracel. lib. de Tartaro.

Laſtly, avoide all imprecations and curſings, either againſt men or other creatures: for God in iudgement to puniſh ſuch curſed ſpeaking, often brings to paſſe ſuch imprecations: as may appeare in the Iewes, who at the arraignment of Chriſt, cried ſaying, *His bloud be upon us and upon our children*: which imprecation is verified upon them till this day. At *Newburge* in Germanie a certaine mother curſed her ſonne, ſaying, *Get thee away, I would thou mighteſt never come againe alive*: the very ſame day he went into the water & was drowned. Againe, a mother brought her child to the Vniverſitie of *Wittenburge*, by reaſon he was poſſeſſed with an uncleane ſpirit: being demanded how it came to paſſe, ſhe anſwered in the hearing of many, that in her anger ſhe ſaid, *The devill take thee*, and thereupon preſently the child was poſſeſſed. And in our country men often wiſh the plague, the poxe, the peſtilence to their children, their ſervants, their cattell: and often it fals out accordingly.

Mat. 27. 25.

Lonicerus theat. hiſt. præcept. 4.

Idem.

In the daies of king Edward, certain Engliſh ſouldiers (as I am certenly informed by a witneſſe then preſent) being by a tempeſt caſt upon the ſands on the coaſt of France, gave themſelves to praiers, & commended their ſoules to God, as in ſo great danger it was meete: but one among the reſt, deſperately minded went apart and cried out, ſaying, *O gallowſe claime thy right, gallowſe claime thy right.* Now the ſaid partie among

the reſt (as God would haue it) eſcaped ſafe to land; and afterward liuing ſome ſpace of time in France, returned againe to England, where he was hanged for ſtealing of horſes: and thus according to his deſire the gallowſe claimed her right.

Reuerence to man is in two reſpects, either becauſe he is created after the image of God, or becauſe he is aboue us in age, gifts, authoritie.

In the firſt conſideration, men muſt haue care to giue ſuch names to children as are proper and fit, uſuall & knowne: the ſignification whereof may admoniſh them of the promiſes of God, of godlines, or of ſome good dutie. And there be foure allowed ends of giuing names. I. To preſerue the memorie of ſome thing by the name giuen, as Adam, Iſraell, Iſaac. II. To ſignifie ſome thing to come, as Euah, Abraham, Iohn, Peter. III. To preſerue the name and memorie of parents and kindred, which was uſed in the birth of Iohn Baptiſt. This cuſtome may ſtill be retained, if there be any good example in the auncetours that the child may follow. IV. That the life and profeſſion of good men may be reuiued in the renuing of their names.

Here we muſt take heed, in no wiſe to giue to children, the proper names or titles of God, as Ieſus, Immanuel, &c.

Neither are the profeſſors of the Goſpell to be intituled by the names of ſuch as haue bene famous inſtruments in the Church, as to be called
1.Cor.12.13. *Caluiniſts, Lutherans, &c. Now this I ſay, that euery one of you ſaith, I am Pauls, and I am Apollos, I am Cephas, and I am Chriſts: Is Chriſt diuided? or was Paul crucified for you? either were ye baptized in the name of Paul?*

And it is a bold part of the peſtilent generation of Papiſts, who take to thēſelues the name of Ieſuits, wheras the like name of *Chriſtian* was giuē
Act.11.26. Χρηματισμ. to the diſciples at Antioch not by the deuiſe of man, *but by diuine oracle.*
ſic Rom.11.4 As the changing of the name giuen in baptiſme is not to be allowed: ſo the varying of it according to the varietie of language, (if neither hurt nor fraud to any be intended therby) is not unlawful. Vpon this ground Saul is called Paul: and Chriſt cals Simon his diſciple otherwhiles Cephas, otherwhiles Peter. And very worthy diuines in this age, that their writings might be read of the aduerſaries, haue in like ſort without offence varied their names. Melancthon cals himſelfe Dydimus Faventinus, and Melangæus. Bucer intitles himſelfe Aretius Felinus: and Theodore Beze once writ himſelfe Nathaniel Nezechius.

Reuerence to man as he is ſuperiour, is in uſing fit titles of reuerence. Sara is commended in Scriptures for obeying her husband, and *for calling him Syr.* But exceſſe muſt here be auoided, when titles of honour
1.Pet.3.6. proper to God are giuen to men, as *head of the Catholike Church* to the Pope, *Ladie and Queene of heauen* to the mother of Chriſt. This fault
Mar.10.18. Chriſt reproueth in the young man, ſaying, *Why calleſt thou me good, there is none good but God.*

CAP:

CAP. VI.

Of Modestie and of Meekenesse.

MOdestie in speech hath diverse caveats: first, if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person and speake of himselfe as of another: *I know a man* (saith Paul, speaking of himselfe) *in Christ above fourteene yeares ago, &c. which was taken up into Paradise, and heard words which can not be spoken.* 2.Cor.12.2.
And Iohn saith of himselfe: *When Iesus saw his mother, and the disciple whom he loved, standing by, &c.* Here take heede of boasting, whereby men imitate the devill, who said, *All this power will I give thee, and the glorie of those kingdomes: for that is delivered unto me, and to whomsoever I will give it.* Ioh.19.26. Luk.4.6.

Againe, when a man shall have occasion to speake of his owne faults and corruptions, let him speake the uttermost against himselfe, as Paul called himselfe *the first of all sinners.* But if he be to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the excesses as Paul saith, *I am least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.* 1.Tim.1.13, 15. 1.Cor.25.9.

Secondly, in the mentioning of things which move blushing, we are to use as seemely words as may be chosen. Gen.4.1. *Afterward Adam knew Hevah his wife, which conceived and bare Cain.* 1.Sam.24.4. *And when he came to the sheepecoates by the way where there was a cave, and Saul went in to cover his feete, that is, do his easement.*

Meeknesse also is required in communication, which is, when a man useth courteous and faire speech. *Put them in remembrance, &c. that they be courteous, shewing all meekenesse to all men, for we our selves also were in times past unwise, disobedient, &c.* Tit.3.2,3.

Meeknesse and gentlenesse shewes it selfe in Salutations, Answeres, and Reproofes.

For the first daily experience sheweth, that it maketh much for the maintayning of love, to call men by their proper names or surnames; And this was a signe of speciall favour that God called *Moses* by his proper name. Yet more convenient it is to salute our betters by names of honor or office. Thus the disciples call our Saviour Christ *Rabbi*, and it was the usuall manner among the Iewes, to call their betters *Adon*, that is, Lord, or Syr.

The formes of salutations are to be after the order practised in Scripture. An Angell saluted Gedeon thus: *the Lord be with thee thou valiant man.* And Boaz came to Bethlehem, and said to the reapers, *The Lord be with you*: and they answered, *The Lord blesse thee.* And the Angel saluted Marie, *Haile, freely beloved, the Lord is with thee, &c.* Christ coming Iud.6.12. Ruth.2.4. Math 10.11, 12,13.

among his disciples, said, *Peace be among you*: and he taught them comming to any house to say, *Peace be to this house*.

By this it appeareth, that our comon formes of salutations are commendable: which are of divers sortes: as when one meets another, *God save you*: when one goes away, *God be with you*: in the morning, *God give you a good morning*: after noone, *God give you good day*: when one is going on his iourney, *God spede your iourney*: when one is working, *God spede you*: in eating, *much good may it you*: when one hath a new office, *God give you ioy of your office*: when one is sicke, *God comfort you*, &c.

And when children salute their fathers & mothers after this manner: *I pray you father blesse me: I pray you mother blesse me*: it is a seemely thing. For God hath made parents to be the instrumentes of blessing to their children, in nurturing them and praying for them: as the fifth commandement saith, *Honour thy father and thy mother, that they may prolong thy daies*. Now they prolong the childrens daies by praying to God for blessings on them, and by such like duties.

It is an use in all places, when a man neeseth to salute him by saying, *Christ help you*. But there is no cause why the words should then be used more then at another time. The reasons are. I. It is an old custome fetched from the Gentiles before Christ, and hath no ground at all: for they used with the like words to wish men health, because they thought neesing to be a sacred and holy thing: and because some take it to be a signe of vnhappie and evill successe, which indeed is otherwise. II. If there be any danger in the braine before neesing, when a man hath neesed the danger is past, as learned physitions teach: therefore there is no cause of the using such words then, more then at coughing.

Aristot. de hist. animal. l. 1. cap. 10. & probl. sect. 33. Plin. l. 28. c. 2.

Against the practise of saluting each other some things may be obiected: I. Ioh. epist. 2. v. 10. *If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bidde him God spede*. *Answere*. This place doth not forbid common ciuilitie & curtesie of man to man but only familiaritie and acquaintance with heretikes: yea such acquaintance & familiarities as may seeme to give approbation and applause to their bad proceedings. II. Elisha sending Gehazi his seruant to lay his staffe on the dead childe of the Sunamite, bad him if he met any not to salute them, and if they spake to him not to answer them. 2. King. 4. 29. And when our Saviour Christ sent his disciples to preach in Iudea, he bad *they to salute no man by the way*. Luke 10. 4. *Answere*. The intent of these two places is not to forbid men to salute others, but rather to inioyne Gehazi and the disciples of Christ onely to intend for that time the practise of the duties of common curtesie, so farre forth as they might hinder or delay the performance of weightier affaires.

Our answerr must be soft, that anger be neither kindled nor increased. *A soft answer putteth away wrath, but grieuous words stirre vp anger*. Pro. 15. 1.

Nabal

Nabal by churlish language provoked David to wrath, but Abigail by 1.Sam.24.7.8.
gentle words appeased him. *Gedeon spake gently to the men of Ephraim, when* Iudg.8.3.
they were angry against him, and appeased them. For the text saith,
When he had thus spoken, then their spirits abated towards him. Therefore
Salomon saith well, *a discreet man is known by the sweetness of his mouth,*
but how good is a word in due season. Pro.16.21.

Now if any shall raile on us, our duetie is, not to raile againe. *Bless* Rom.12.14.
them that persecute you, Bless, I say, and curse not. Be courteous, not ren- 1.Pet.3.4.
dring evill for evill, neither rebuke for rebuke, but contrariwise blesse, know-
ing that ye are thereunto called, that you should be heires of blessing. This thing
was notably practised by David. Psal.109.4. *For my friendship they were*
mine adversaries: but I gave my selfe to prayer. And therefore in this case, ei-
ther silence is to be used, or at the most, onely a iust & manifest defence
of our innocencie to be made. Ezechias commaunded the people to be si-
lent, & not to say any thing to the speech of Rabsachai now flattering, 2.King.18.
now threatning. When Eli spake hardly of Anna, & had her put away 36.
her thus comes she in fretted *& angry mood, and a troubled in spirit,* 1.Sam.1.15.
I have neither drunke wine nor strong drinke, but have powred out my soule
before the Lord. Thus Ioseph cleares himselfe saying, *I have done nothing* Gen.40.15.
wherfore they should put me in the dungeon. And Daniel to Nabuchodono-
sor. *Heare me, O king, and I shew no hurt.* And our Sauior Christ when Dan.6.22.
he was said to him, *Say we not true, that thou art a Samaritane and hast a* Ioh.8.48.49.
devill? answered, *I have not a devill, but I honour my father, & ye have dishon-*
oured me. And Paul being to make an apologie for himselfe begins thus:
Men and brethren, I have in all good conscience served God unto this day. Act.23.1.

Now when a man hath thus cleared himself, though his own word in
his owne behalfe take no effect, yet let him patiently cōmit his cause to
God, who in time will manifest the truth, and bring it to light: as David
did, *Iudge me, O God* (saith he) *for I have walked in mine innocencie.* And a- Psal.26.
gaine, *The wicked watcheth the righteous, and seeketh to slay him: but the* Psal.37.
Lord will not leave him in his hand, nor condemne him when he is iudged. 32.33.

Meeknes in reproofe is, when any shall admonish his brother of any
fault for his amendment, with the like moderation that Chirurgions use,
who being to set the arme or legge that is forth of ioynt, handle it so ten-
derly, that the patient shall scant feele when the bone is in againe. This
counsell Paul giveth: *Brethren if any man be taken by occasion into any fault,* Gal.6.1.
ye which are spirituall, restore such a one (or set him in ioynt againe) with the
spirit of meeknes. This was practised by Abraham towards Lot, whē their
heardmē were at variance, saying, *Let there be, I pray thee, no strife betwen* Gen.13.8.9.
thee and me, neither betwene mine herdmen and thine: for we are brethren.

And this is done foure waies. First, when we reprove a man generally
as Nathan did David by a parable. Secondly, when in the roome of a re- 2.Sam.12.
proofe we put an exhortation: in the exhortatiō insinuating an oblique

reproofe, as when a man shall sweare in his talke, I shall not neede alwaies to say, *I do very ill to sweare, and so to dishonour God*: but, I wil lap it up in the forme of an exhortation, as pilles are lapt in sugar, by saying, *Yea and nay, yea and nay shall serve among us. Rebuke not an Elder, but entreate him as a father, and young men as brethren*, saith Paul to Timothie. 1.Tim.5.1.

Thirdly, whē the reproofe is propoūded in a mans own person, as though he were faultie which reprooveth. Paul practised this: *Now these things, brethren* (saith he) *I have figuratively applied to mine owne selfe and Apollos for your sakes, that ye might learne by us, that no man presume above that which is written.* 1.Cor.4.6. Fourthly, when the fault is directly reproved, but yet partly with prefaces, that we do it of love, that we wish well to the partie, that we speake as considering our selves, that we also are in danger of the same fault: and partly by framing the reproofe out of the word of God, that the partie may see himselfe, rather to be reproved by God, then by us: after this maner the inferiour may admonish his superiour, especially when there is no other way of redresse, & he is to litten, yeelding himselfe tractable. Naaman is advised by his servant, who said, *Father, if the Prophet had commaunded thee a great thing, wouldest thou not have done it: how much rather then, when he saith to thee, Wash, & be cleane?* *Then went he downe and washed himselfe seven times in Iordan.* Gal.6.1. 2 King 5.13.

When any shall in this manner be admonished of a fault, they are to yeeld themselves tractable and thankfull, and heartily glad of so good a friend. Notable is the speech of the Psalmist: *Let the righteous smite me, it is a benefite: and let him reprove me, it is the chiefe ointment; let it not be wanting to my head.* Psal.141.5. And Salomon saith, *A reproofe entreth more into him that hath understanding, then an hundreth stripes into a foole.* And, *Open rebuke is better then secret love.* Prov.17.10. Prov.27.5.

CAP. VII.

Of Sobrietie, Vrbanitie, Fidelitie, and care of others good name.

SObrietie in iudgement is, when a man either suspendeth his opinion of his neighbours sayings or doings, or else speaketh as charitably as he can, by saying as litle as may be, if the thing be evill: or by interpreting all in better part, if the speech or action be doubtfull. Therefore do thus: despise not thy neighbour, but thinke thy selfe as bad a sinner, and that the like defects may befall thee. If thou canst not excuse his doing, excuse his intent, which may be good: or if the deed be evill, thinke it was done of ignorance: if thou canst no way excuse him, thinke some great temptation befell him, and that thou shouldest be worse, if the like temptation befell thee: and give God thankes that the like as yet hath not befallen thee. Despise not a man being a sinner, for though he be evill to day, he may turne to morrow.

Here

Here is condemned all headie and rash iudgement, whereby men make things either worse then they are, or else they take and turne all things to the worse part. Thus the devill dealt with Iob, saying, *Doth Iob feare God for nought, &c. but stretch out thine hand now and touch all that he hath, to see if he wil not blaspheme thee to thy face.* Such was the dealing of Doeg with David. *I saw the sonne of Ishai* (saith he) *when he came to Abimelech the sonne of Abitub, who asked counsel of the Lord for him, & gave him victuals, & he gave him also the sword of Goliah the Philistim.* Here the backbiter concealeth the necessarie circumstances, whereby Abimelech might have bene excused, as that David asked bread being hungry, and that he told not Abimelech that he was out of Sauls favour: but he turneth all his speech to this end, to bring the Priest into suspitiō with Saul. Mat.7.1. Iob.2.11. 1.Sam.21.9.

Thus the Pharises dealt. *Iohn came neither eating nor drinking, and they say, He hath a devill. The sonne of man came eating and drinking, and they say, Behold, a glutton, and a drinker of wine, and a friend of Publicans and sinners.* Matth.11.18.

Contrarie to this Sobrietie is *Flatterie*, wherby for hope either of favour or gaine, men, and especially such as are of dignitie and place, are soothed up in their sinnes, and extolled above measure, even to their faces. As when Herod arayed in royall apparell, and sate on the iudgement seat, and made an oration, the people gave a shout, saying, *The voyce of a God, and not of a man.* But marke what Salomon saith, *He that praiseth his friend with a loud voice, rising early in the morning: it shall be counted to him for a curse.* One being asked which was the worst of all beasts, answered, Of wild beasts, the tyrant: of tame beasts the Flatterer. And another said, that Flatterers were worse then crowes: for they eate onely dead carrion, these feed on living men. Act.12.22. Prov.27.14.

And of all kinds of Flatterie, that is the worst when a man shal speake faire to his neighbors face, and praise him; but behind his backe, speake his pleasure, and even cut his throat. David complaineth of his familiar friend that *the words of his mouth were softer then butter, yet warre was in his heart: that his words were more gentle then oyle, yet they were swords.* The Pharises behind Christs backe tooke counsell how they might intangle him in talke; but before his face they say, *Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou considerest not the person of men.* Psal.54.21. Matth.22.16.

Vrbanitie is a grace of speech, whereby men in seemely manner use pleasantnesse in talke for recreation, or for such delight as is ioyned with profit to themselves and others. The Preacher saith, *There is a time to laugh, and a time to weepe.* *When the Lord brought again the captivitie of Sion, we were like them that dreame. Then was our mouth filled with laughter, and our tongue with ioy.* Eccles.3.4. Psal.126.1,2.

Now this mirth must be ioyned with the feare of God, otherwise

Eccles.2.2. Salomon saith well, *I haue said to laughter, thou art madde: and of ioy, what is that thou doest?* And Christ saieth, *Woe to you that you laugh, for yee shall weepe.* Secondly with compassion and sorrow for Gods people in affliction and miserie. *They drinke wine in bowles, and annoint themselues with chiefe ointments, but no man is sory for the affliction of Ioseph.* Thirdly, it must be sparing and moderate. Paule condemneth such as are *lovers of pleasures, more then of God.* Fourthly, it must be void of the practise of sinne. Moses is commended that *he refused the pleasures of sinne.*

Luke 6.25.

Amos.6.6.

2.Tim.3.

Heb.11.

The usuall time of mirth is at meates. And here Samsons practise may be followed, who at his mariage feast propounded a riddle or hard question to his friends. And Ambrose thinketh that hee did this to stop the mouthes of talkers, and to occupie their wits.

Iudg.14.12.

With all it must be remembred to be a Christian duetie, even at the table to maintaine talke of religion, and of duties of godlinesse, after the practise of our Saviour Christ: though many upon litle ground thinke otherwise. Tertullian recordeth of the Christians of his time, that they used in their loue-feastes to talke togither, as considereng with them selues that they had God himselfe as an eare-witnesse to them. Chrysostome of this point faith well. *I would to God* (faith hee) *that in tavernes and feastes, and at bathes, men would talke and dispute of hell: for the remembring of hell would hinder a man from falling to hell.* And it was the maner of the Primitive Church at Dinner and Supper to use the reading of the Scriptures. *When yee come to the table* (saith Augustine) *heare that which is reade according to custome, without any stirre or striving: that your mouthes may not only receive the meate, but your eares may hunger after the word of God.* And this ancient custom is to this day retained in the Colledges of the Vniversitie of Cambridge.

Luke 11.37. & 14.1. & 22. 15.

Apol.c.39.

Hom.2.in 2. Thess.2.cap.

August epist. 109.

And this holy reioycing at meates is specially to be used with such as are godly. As Solomō saith, that he *which eateth at the covetous mās table, shall vomite his morsels, and shall loose his sweete wordes.* The faithfull at Ierusalem did breake bread *togither, with gladnesse and singlenes of heart.*

Prov.23.8.

Actes.2.46.

Question. Whether iesting be tollerable in any sort, or not?

Answer. That iesting which standeth in quippes, taunts, and girdes, which serveth onely for the offence of some, with the delight of others is not tollerable: because *all speech must edifie, and minister grace to the hearers:* neither doth it agree with Christian gravitie and modestie. But two kinds of iesting are tollerable: the one is moderate and sparing mirth, in the use of things indifferent, in season convenient, without the least scandall of any man, & with profite to the hearers. The second is that which the Prophets used, when they iested against wicked persons, yet so, as withall they sharpely reprooved their sins. *At noone Eliah mocked them, & said, Cry aloude, for he is a god: either he talketh or pursueth his enemies, or is in his iourney, or it may be he sleepeth and must be awaked.*

Ephes.4.25.

1

2

1.Kin.18.27.
2.Kin.2.23.
Isai.14.11.

As

As for laughter, it may be vsed: otherwise God would neuer haue
given that power and faculty vnto man: but the vse of it must be both
moderate and seldome, as sorrowe for our sinnes is to be plentifull and
often. This we may learne in Christes example, of whom we read that Luke.19.
he wept three times, at the destruction of Ierusalem, at the raising of La- Ioh.11.
zarus, & in his agonie: but we neuer reade that he laughed. And specially Hebr.5.7.
remember the saying of Chrysostome. *Si risus in Ecclesia diaboli opus est*,
that is, to moue laughter in the Church, is the worke of the diuell.

Fidelitie is constancie in all our lawfull sayings and promises.

A promise is to be made with this condition (if God will) and then Iames.1.15.
if a man be preuented by death, or by any like meanes, he is not to be 1.Chr.13.2.
blamed: otherwise a mans lawfull word and promise bindeth him ac- 2.Cor.1.17.
cording to the will and pleasure of him to whom it is made. 23.

Now if afterward it be hurtfull to him that made it, he may crave to
be free from his promise: and libertie being graunted, take it. But a Psal.5.4.
promise bound with an oath is to be kept, though priuate hinderances
follow: yet so, as the Magistrate may order the matter, and proceed in
equitie, that the dammage may be the lesse.

The last grace which is to be vsed in speech, is care of our neighbours Prov.22.
good name, which is farre *better vnto vs then great riches*.

Here is condemned the tale-bearer, which of an euill minde telleth
a thing of another, to bring him into hatred, or to reuenge himselfe, or
to get something, which otherwise he could not obtaine.

This tale bearing is of diuers sortes. One is, when men whisper a- Rom.1.30.
broad secretely the fault of another, whereas they should rather admo-
nish the partie, as *Cham* when he had seene his fathers nakednesse, ranne Genes.9.
straite and told his brethren. The second, when they adde to or change
the thing said or done, as it serueth for their purpose. Some of the wit-
nesses which came against Christ, charged him to say, *I will destroy
this temple which is made with handes, and in three dayes build an other
without handes*. Where first they change his meaning, for Christ spake
of the temple of his bodie. Secondly, they adde to the wordes. For
Christ saide not, *I will destroy this temple* but, *destroy ye this temple*.
Therefore the holy Ghost noteth them with the name of *false witnesse* Mat.26.60.61
bearers. The third, when men surmise, and tell that which was neuer
done. When Ieremy was going out of Ierusalem to the land of Beniа-
min, and was in the gate of Beniamin, Irijah tooke him and said, Thou
flyest to the Chaldeans. Then said Ieremie, that is false, I flie not to Iere.37.13.
the Chaldeans, but he would not heare him. The fourth is the colou-
red tale-bearing, when one speaketh euill of another, with fine
prefaces and preambles, saying that he is very sorie that his neigh-
bour hath done such or such a thing: that he speaketh it not of malice,
but of a good mind: that he is constrained to speake: that hee

speaketh not all he could speake: that the partie to whom the tale is told must keepe it secret. Luther writeth of this fault very well, *This vice* (saith hee) *whereby we tell abroad the things which were done in secret, and take them in worse part is very rife, and of great force to sow discordes: the rather, because it often sheweth it selfe vnder the pretence and name of counsell and good aduice. And it is a notable visard for a tale bearer to transforme himselfe into an angell of light, and vnder colour for Gods glory to bite and accuse his neighbour of heresie, errour, and wicked life.*

Vpon Psal. 15.3.

Therefore the Prophets meaning is, that we should conceale the euils that be in our neighbour, and not speake them to others, though he be an enemie and deserue it at our hands, and onely speake of those good things in him which seeme to preserue concorde: for this we would that men should doe vnto vs. Yea, and let vs take heede that we iudge not rashly or suspitiously matters sayd or done vprightly. Augustine saith, that this is the care which his mother had towardes her enemies. To doe this is not able point of mans nature, but indeed there is no man vtterly without blame in this life: such is our wretched state in this world. For though some are of this mind, that they desire not to haue other mens wantes told them, and will not take all in worse part, yet if they be telde and taken in worse part of others, they will willingly heare them, neither will they breake the tale, but suffer euill seruise to take place with them. But Gedaliah the sonne of Ahicham excelled in the contrarie vertue, who chose rather to hazarde his life, then to suspect euill by Ismael.

Confess. li. 9.

Ierem. 40.

This tale-bearing is the cõmon table talk in England: & it is wonderfull to see, how those who are otherwise godly, are ouertaken with it: but men must learne to stand more in awe of Gods commaundement, and also to consider that the same thing a man speaketh of another, commeth home againe by his owne doore. Such as vse tale-bearing and backbiting, are by Gods iust iudgement paide home in the same kinde: and hereupon Christ saieth, *Iudge not that ye be not iudged, for with what iudgement ye iudge, ye shall be iudged.* Wherefore when men shall enter any euill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember, that when gouernours and magistrates shall vse hard words, not in the way of defamation, but for the reproouing of a vice, it is not to slaunder: as, *O foolish Galathians: O generation of vipers.* And Christ tearmeth *Herod*, Foxe.

Galat. 3.
Math. 3.

CHAP. VIII.

Of the bondes of Truth.

THus much of grace in speech. Now followeth bonds of truth, whereby the trueth of our talke is testified and confirmed.

There

There are three: A ſimple aſſertion, an aſſeveration, an oath.

A ſimple aſſertion, is either a ſimple affirmation, as *yea, yea:* or a ſimple negation, as *nay, nay.* And they are to be uſed onely in our familiar and common talke. *Let your communication be yea, yea; nay, nay: and whatſoever is more, commeth of evill.* Mat. 5.

If the truth which we affirme or denie be doubtfull or contingent, then ſuch clauſes as theſe (*It is ſo, or, it is not ſo as I thinke, as I remember, as I take it*) are to be added. If one ſhall ſay, *It is ſo*, and afterwardes it prove otherwiſe, he receiveth diſcredite, becauſe he ſpake an untruth. But if he ſhall ſay, *I thinke it is ſo*, though it fall out otherwiſe, yet he ſaveth his credite, becauſe he deceiveth not, but only is deceived.

An aſſeveration is a forme of ſpeech, whereby one doth vehemently affirme or deny any thing: as when a man ſhall ſay, *Verily, in truth, in very truth, without all doubt, &c.* Theſe and ſuch like are not to be uſed at every word: but then onely when a truth of greater importance is to be confirmed. When the falſe prophets among the Iewes and the Prieſts would not beleeve that Ieremie was ſent of God: what ſaith he not ſimply, *The Lord hath ſet me:* but, *In truth the Lord hath ſent me.* Our Saviour Chriſt, when he uſed to ſpeake any weightie matter, uſed to ſay, *Amen, Amen, Verily, verily,* which is a plaine aſſeveration: for *Amen* is more then a ſimple affirmation, and it is leſſe then an oath, as the very ſence of the word doth import: which is no more, but *Truely, Certainely.*

The third is an oth, which muſt not be made by any thing in heaven or earth, but only by the Name of God alone.

It muſt be uſed as the laſt refuge and remedie of all. For when any truth of great importance is to be confirmed, and all ſignes, evidences, proofes, witneſſes, faile amōg men on earth: then we may lawfully fetch the Lord as a witneſſe from heaven, who is the knower of all truth.

And in this caſe an oth may be taken; either publikely before a Magiſtrate, or privately among private perſons, if it be done with reverence and conſideration, as it was betweene Iacob and Laban. Gen. 31. 53.

CAP. IX.

What is to be done when we have ſpoken.

After a man hath ſpoken his mind, very few wordes more are to be added. He that hath knowledge ſpareth his words. *In many wordes there can not want iniquitie: but he that refraineth his lips is wiſe.* Prov. 17. 28.

He that ſpeaketh many words, ſpeaketh either falſe things or ſuperfluous, or both: as when a river overflowes, the water gathereth much ſlime: ſo many words many faults. When a veſſell being ſmitten makes a great noiſe, it is a token that it is emptie: and ſo the ſound of many

words shewes a vaine heart. The Gentiles have said, that God gave a man one tongue and two eares, that he might heare more and speake lesse. Valerius Maximus reporteth of Xenocrates, that being in the company of some that used railing speeches, held his tongue: and being asked why he did so, answered, *That it had repented him that he had spoken, but it never repented him that he had held his peace.* And the proverbe is, *He that will speake what he will, shall heare what he would not.* To the framing of our speech Ambrose requireth three things: a yoke, a ballance, and a metwand: a yoke, to keepe it in stayed gravitie: a ballance, to give it weight of reason: a metwand, to keepe it in measure and moderation.

Offic. lib. 1.

This rule must be practised carefully, for the avoiding of chiding, brawling, and contention. *Let nothing be done by contention,* Phil. 2.3. Let students and schollers learne to practise this: for what shall an other mans opinion hurt thee: though in reasoning he be not of thy mind in every point.

Here take heede of the spirit of Contradiction, whereby some by thwarting and contradicting every man, at length proove either obstinate heretikes, or lewd Atheists, and make no bones to contradict the holy Ghost, and to call the scriptures in question, and dispute that there is no God.

Now if a man speake necessarie things, though hee continue his speech till midnight, as Paul did, it can not be called immoderate or superfluous talke.

Acts. 20.7.

CAP. X.

Of Writing.

ALL this which is set downe concerning speech, must as well be practised in writing as in speaking. Whereby are condemned ballads, bookes of love, all idle discourses and histories, being nothing else but enticements and baits unto manifold sinnes, fitter for Sodome and Gomorrah, then for Gods Church. And it must be followed as well in speaking of Latine or any other tongue, as English, which students have not marked: for whereas they will not sweare in English, yet in Latine they make no bones of it, saying, *Mehercule, medius fidius, edipol, per deos immortales.* And whereas they hold but one God in iudgement, yet in their Latine exercises they speake of *Iupiter* and of the *immortall gods,* after the manner of the heathen. What a shame is this, that a Christian, and that in Christian schooles, should either be ashamed or not use to speake as a Christian, but as Atheists do? If thou have many tongues and knowest not how to use them well: he which hath but his mother tongue, ordering it aright, is a better linguist then thou.

CAP.

CAP. XL.

Of Silence.

WIse and godly silence is as excellent a vertue as holy speech: for he knoweth not how to speake which knoweth not how to hold his tongue. The rule of our silence must be the law of God. By meanes of which, wise consideration must be had, whether the thing which we have in mind be for Gods glorie, and our neighbours good: which done, we are answerably to speake or to be silent.

Here must be considered the things of which silence must be used, and the persons before whom. The things are many. First, if any truth be to the hinderance of Gods glorie, or of the good of our neighbour, it must be concealed.

The concealing of the truth is either in whole or in part. In whole, when the speaking of the least word is hurtfull: As for example, the father and the sonne are both sicke at once: the sonne dieth first, the father asketh whether his sonne be dead or not: if it be said no, an untruth is told: if yea, then the fathers griefe is increased, and his death hastened: therefore silence is the best. In daies of persecution holy Martyrs have chosen rather to suffer death then to reveale their brethren, that have bene of their private assemblies with them. *Aug lib. ad Conser.*

The concealing of a thing in part is, when a man speaketh a little of the truth, and concealeth the rest. Which is warranted in all good and lawfull proceedings, which manifestly tend to the glorie of God. When Samuel is sent to annoint David, he answereth the Lord and sayth, *How can I go? for if Saul heare of it he will kill me. Then the Lord answered, Take an heyfer with thee, and say, I am come to doe sacrifice to the Lord: and call for Ishai to sacrifice, and I will shew thee what thou shalt do, and thou shalt annoint unto me him whom I shall name unto thee.* When Ieremie had shewed king Zedekiah how he might escape death, then the king said unto him, *Let no man know of these words, &c. but if the Princes understand that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us what the king hath said unto thee, &c. then shalt thou say unto them, I humbly besought the king that he would not cause me to returne to Iehonathans house to die there.* And afterward he so answered, and the matter was not perceived. The like was practised by Paul, Acts. 23. 6. 1. Sam. 16. 1, 2, 3. Ierem. 38. 24, 25, 26.

Secondly thou art to conceale thine owne secrets. Sampson revealing his owne secret, Judg. 14. overthrew himselfe. If thou desire ease by revealing, then tell them but to few, and to such as are faithfull.

That which thou wouldest not have knowen, tell no man: for how shall another keepe thy counsell, when thou canst not doe it. Keepe thy friends secret likewise, if it be not hurtfull: and let ministers conceale

the sinnes and wantes that trouble the conscience of such as are dying. Let magistrates conceale things done in the Senate, especially concerning warre, lest they be revealed to the enemy.

Iob.39.37. If God bring any strange thing to passe, speak not boldly of it, but rather in silence wonder. Iob at the consideration of Gods Maiestie in his workes, saith, *Behold, I am vile: what shall I answere thee? I will lay my hand vpon my mouth.* Nadab & Abihu for offering incense with strange fire before the Lord, were both destroyed with fire, which being done, Moses told Aaron that God would be sanctified in them that come nere Levit.10.3. him, & be glorified before all the people: & then the text saith, *but Aarō held his peace.* When Peter had taught the Gentiles, and after returned to Hierusalem, they of the circumcision contended with him: he then rendreth a reason of his fact, which being made, they were silent. For so Acts.11.18. the text is, *When they heard these things, they held their peace, and glorified God.* When Gods iudgements befall men among us, if we speak any Psal.41.1. thing we must iudge charitably. *Blessed is he that iudgeth wisely of the poore, the Lord shall deliver him in the time of trouble.*

Thirdly, the infirmities and sinnes of our neighbours are alwaies to be concealed, unlesse it be in the case before named, that wee finde our Prov.17.4. selves called of God to speake. *He that couereth a transgression seeketh loue.* If God in mercie cover his sinnes, why shouldest thou reveale Prov.19.11. them? Salomon saith, *It is the glory of a man to passe by an infirmitie.*

Fourthly, all unseemely matters, all things unknowen, things which concerne vs not, things above our reach are in silence to be buried.

The persons before whome silence must be used, are these. I. Malitious enemies of religion: Mat.7.6. *Giue not that which is holy vnto dogs: neither cast your pearles before swine.* This was among the rest one cause of the silence of Christ before Caiphas and Pilate. II. Before Magistrates in their Mat.27.14. open courtes: where such as come before them are not to speake till Acts.24.10. they be bidden. *Then Paul after that the gouernour had beckened vnto him that he should speake, answered.* III. In the presence of our elders and betters, who must have leave and libertie to speake first, and must of others be heard with silence. The practise of this was in Elihu to Eliphaz Eccles.32.8. Iob.32.6. and Bildad. A companie of men (as some say) is like to the Alphabet, Eccles.7.5. 11. in which are vowels, halfe vowels, & funtes; vowels are old men, learned, wise, expert: halfe vowels, are yong men & women, who are then only to speake when they are asked: mutes, are the same parties, who being not Titus.2.9. occasioned, are in silence to heare their betters. And here all servants and children must remember when they are iustly reprooved, to be silent, & not to answere any thing againe. IIII. Fooles and pratlers are not to be answered, unlesse it be to let them see their folly.

CAP.

CAP. XII.

An exhortation to keepe the Tongue.

THus have I in part set downe how the tongue is to be governed: and I heartily desire, that all Christians would put these rules in practise. Reasons. I. *If any man seeme to be religious, and refraine not his tongue, he deceiveth himselfe, and his religion is in vaine.* II. The man of an evill tongue, is a beast in the forme of a man; for his tongue is the tongue of a serpent, under which lyeth nothing but venim and poison: nay, he is worse then a serpent: for it can not hurt, unlesse it be present to see a man, or to bite him or to strike him with his tayle: but he which hath not the rule of his tongue, hurteth men as well absent as present, neither sea nor land, nor any thing can hinder him. And againe, his throat is like a grave that hath a vent in some part, and therefore sendeth foorth nothing but stinke and corruption. III. As the holy men of God when they preached, had their tongues, as it were, touched with a cole from the altar of God: and as godly men when they speake graciously, have their tongues enflamed with the fire of Gods spirit: so contrariwise, when thou speakest evill, thy tongue is kindled by the *fire of hell:* and Sathan comes from thence with a cole to touch thy lips, and to set them on fire to all maner of mischiefe. Chrysostome saith that when men speake good things, their tongue is the tongue of Christ: but all maner of ungodly and cursed speaking is the devils language. IIII. The moderating of the tongue is a matter of great difficultie. S. Iames saith, *The whole nature of beasts and of birds, and of creeping things, &c. but the tongue can no man tame: it is an unruly evill.* Pambus, one without learning came to a certaine man to be taught a Psalme: who when he had heard the first verse of the 38. Psalme, *I said, but I will keepe my waies that I offend not in my tongue*, would not suffer the next verse to be read, saying, this verse is enough, if I could practise it. And when his teacher blamed him, because he saw him not in fixe moneths after, he answered, that he had not yet done the verse. And one that knew him many yeres after, asked him whether he had yet learned the verse. I am (saith he) and have not yet learned to fulfill it. Now then, the harder it is to rule the tongue, the more care is to be had therein. V. The strange iudgements of God for the abuse of the tongue, especially, in blasphemies and periuries are many and fearefull. Three men conspired together against Narcissus Bishop of Hierusalem, a man that led a godly and blamelesse life, and they charged him with a most haynous crime: all three confirme their accusation by othe. The first wisheth, if it were not so, that he were burnt. The second, that he might die of the laundise. The third, that he might loose his eyes. Afterward in processe of time, the first had his house set on fire in the night, and he with all his family

Iames 1.26.

Psal. 140.3.

Isa. 6.6.

Matth. 3.11.

Iames. 3.6.

Chrys. hom. 79. in Matt.

Iam. 3.7.8.

Hist. Tripar. lib. 8. cap. 2.

Gods iudgement for the abuse of the tongue.

Euseb. l. 6. c. 8.

was burnt. The ſecond had the iaundiſe from the head to the ſole of the foote, and died thereof. The third ſeeing what was befallen theſe twaine, repented, and confeſſed the conſpiracie againſt Narciſſus, and yet for all that he loſt his eyes.

Fox. Act. Mon. Againe, in the dayes of Q. Mary, as *Iames Abbes* was led by the Shiriffe to execution, diuerſe poore people ſtood in the way and asked their almes: he then not having any money to giue them, did put off all his apparell ſaue his ſhirt, and gaue it vnto them, to ſome one thing, to ſome another: in the giuing whereof he exhorted them to be ſtrong in the Lord, and to ſtand ſtedfaſt to the truth of the Goſpell. While he was thus inſtructing the people, a ſeruant of the Shiriffes going by, cryed out a loud, and blaſphemouſly ſaid: Beleeue him not good people, he is an hereticke, and a mad man out of his wit: beleeue him not, for it is hereſie that he ſaith. And as the other continued in his godly admonitions, ſo did this wicked wretch blow foorth his blaſphemous exclamations, vntill they came vnto the ſtake where he ſhould ſuffer. But immediatly after this martyr was bound to the ſtake and fire put to him, ſuch was the fearefull ſtroke of Gods iuſtice vpon this blaſphemous rayler, that he was there preſently in the ſight of al the people ſtricken with a frenſie, wherewith he had before raylingly charged that good martyr of God: who in this furious rage and madneſſe, caſting off his ſhoes and the reſt of his clothes, cried out vnto the people, and ſaid: thus did *Iames Abbes* the true ſeruant of God, who is ſaued, but I am damned: and thus ranne he about the towne of Burie, ſtill crying, that *Iames Abbes* was a good man and ſaued, but I am damned.

Act. Mon. Fox. Againe, children ſiting in companie together, fell into communication of God, and to reaſon what Gods was. And ſome ſaide one thing, ſome another: among the reſt, one ſaid, He is a good old father: to which another, named *Dennis Benfield*, replyed with a moſt outragious blaſphemie: What, he (ſaid ſhe) is an old doting foole. But ſhortly after this young gyrle was ſo ſtricken, that all the one ſide of her was blacke, and ſhe became ſpeechleſſe, and died.

Idem. Againe, one *Leaver* a plough-man, rayling, ſaid that he ſaw the evill fauoured knaue *Latimer* when he was burned: and alſo in deſpite, ſaid, that he had teeth like an horſe. At which time and houre, as neere as could be gathered, the ſonne of the ſaid Leaver moſt wickedly hanged himſelfe.

Idem. Againe, In the time of K. Edward, a young gentleman of Cornwall being in company with other moe gentlemen together with their ſeruants, being about the number of twentie horſemen, among whom this luſtie yonger entred into talke, and beganne withall to ſweare, and uſe ribauld ſpeech, being gently reprooued, the young gentleman tooke ſnuffe, and ſaid to the reproouer, Why takeſt thou thought for me? take

thought

thought for thy winding ſheete: well, quoth the other, amend, for death giveth no warning: for aſſoone commeth a lambs skinne to the market, as an old ſheepes skinne. Gods wounds (ſaid he) care not thou for me: raging ſtill in this manner worſe and worſe in wordes, till at length paſſing on their iourney, they came riding over a great bridge, ſtanding over a piece of an arme of the ſea, upon which bridge this gentleman ſwearer ſpurred his horſe in ſuch ſort, as he ſprang cleane over with the man on his backe, who as he was going, cryed, ſaying, Horſe and man and all to the devill.

Againe, there was a ſerving man in Lincolnſhire, who had ſtill in his mouth an uſe to ſweare *Gods preçious bloud*, and that for very trifles: being often warned by his friends to leave the taking of the Lords bloud in vaine, did notwithſtanding ſtill perſiſt in his wickedneſſe, untill at the laſt it pleaſed God to acite him firſt with ſickneſſe, and then with death: during which time of the Lords viſitation, no perſwaſion could move him to repent his foreſaid blaſpheming, but hearing the bell to toll, did moſt hardly in the very anguiſh of his death, ſtart up in his bed, and ſware *by Gods bloud this bell tolled for me.* Whereupon immediatly the bloud aboundantly from all the ioynts of his bodie, as it were in ſtreames, did iſſue out moſt fearefully from mouth, noſe, wreſtes, knees, heeles, and toes, with all other ioynts, not one left free, and ſo dyed. P. Stubbes booke printed 1581.

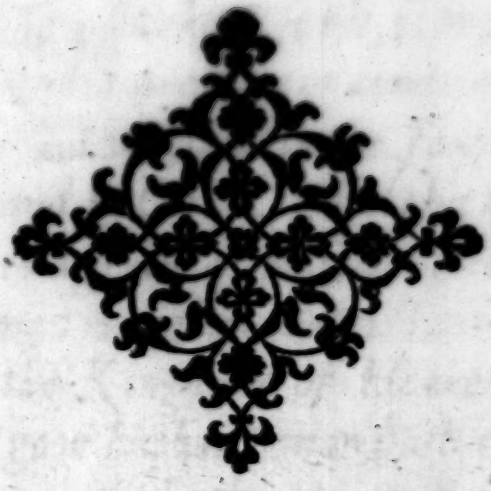
Theſe and ſuch like iudgements muſt be as warnings from heaven to admoniſh us, and to make us afraid of the abuſe of the Tongue: eſpecially when it tendeth to the diſhonour of God. And we are to imitate the example of *Policarpe* the Martyr, who when he was bidden to take his oath, and curſe Chriſt, anſwered, Foureſcore and ſixe yeares have I bene his ſervant, yet in all this time hath he not ſo much as once hurt me: how then may I ſpeake evill of my King and Soveraigne Lord, which hath thus preſerved me? VI. Laſtly, God hath honoured thy tongue with the gift of ſpeech and utterance: and the great excellency of this gift thou ſhouldeſt perceive, if thou wereſt ſtricken dumme for a time. Therefore let thy tongue be applyed to the honouring of God, and to the good of thy neighbour.

FINIS.

A GRAINE OF MVSTARD-SEED,

OR THE LEAST MEASVRE OF GRACE *that is or can bee effectuall to Saluation.*

By W. Perkins.



LONDON,
Printed by Felix Kingston, for Ralph Iackson and Hugh Burwell. 1597.

A GRAINE OF MVSTARD-SEED,

OR

THE LEAST MEASVRE OF GRACE

that is or can bee effectuall to

Salvation.

By W. Perkins.

LONDON,

Printed by Felix Kingston, for Ralph Jackson

and Hugh Burwell. 1597.

To the right Honorable and vertuous Lady, the Lady *Margaret*, Countesse of *Cumberland*, grace and peace.

Right Honorable, The kingdome of heauen, of which the scripture speaketh so oft, is properly a certaine state or condition, whereby we stand in the fauour and loue of God, in and by Christ. And this kingdome is compared to a graine of mustard-seede, to teach vs that a man is euen at that instant already entred into the Kingdome of Heauen, when the Lord that good husband-man hath cast but some little portion of faith or repentance into the ground of the heart: Yea though it bee but as one graine of mustard-seede. Of this little graine I haue penned this treatise, in quantitie answera-

ble thereto: and now I present the same to your Ladyship, not to supplie your want (for I hope you are stored with many graines of this kinde) but to performe some dutie on my part. Hoping therefore that your Ladyship will read and accept the same, I take my leaue, commending you to the blessing and protection of the almightie.

Your Honours to command

William Perkins.

A GRAINE OF MVSTARD-

seede, or the least measure of grace that is, or *can be effectuall to salvation.*

IT is a verie necessary point to be knowen, *what is the least measure of grace that can befall the true childe of God, lesser then which there is no grace effectuall to salvation.* For first of all, the right vnderstãding of this is the verie foundation of true cõsort vnto all troubled & touched consciences. Secondly, it is a notable means to stir vp thankfulnes in them that haue any grace at all: whẽ they shall in examination of thẽselues consider that they haue receiued of God the least measure of grace, or more. Thirdly, it will be an inducement, and a spurre vnto many careless and vnrepentant persons, to embrace the Gospell, and to begin repentance for their sinnes; when they shall perceiue, and that by the worde of God, that God accepts the very seeds and rudiments of faith and repentance at the first, though they be but in measure as a graine of mustard-seed. Now then for the opening and cleering of this point, I will set downe sixe seuerall conclusions, in such order as one shall confirme and explane the other, and one depend vpon the other.

I. Conclusion.

A man that doth but begin to be converted, is euen at that instant the very child of God: though inwardly he be more carnall then spirituall.

The Exposition.

IN a man there must bee considered three things, the substance of the bodie and soule, whereof a man is said to consist, the faculties placed in the soule and exercised in the body, as vnderstanding, wil,

affections: the integritie and puritie of the faculties, whereby they are conformable to the will of God, and beare his Image. And ſince the fall of Adam, man is not deprived of his ſubſtance, or of the powers and faculties of his ſoule, but onely of the third, which is the puritie of nature. And therefore the conuerſion of a ſinner, whereof the concluſion ſpeaketh, is not the change of the ſubſtance of man, or the faculties of the ſoule: but a renewing and reſtoring of that puritie and holineſſe which was loſt by mans fall, with the abolifhment of that naturall corruption which is in all the powers of the ſoule. This is the worke of God, and of God alone, and that on this manner. Firſt of all when it pleaſeth God to worke a change in any, hee doeth it not firſt in one part, then in another, as hee that repaireth a decayed houſe by peece meale: but the worke, both for the beginning, continuance, and accompliſhment, is in the whole man, and euery part at once, eſpecially in the minde, conſcience, will, and affection: as on the contrarie, when Adam loſt the Image of God, hee loſt it in euerie parte. Secondly, the conuerſion of a ſinner is not wrought all at one inſtant, but in continuance of time, and that by certaine meaſures and degrees. And a man is in the firſt degree of his conuerſion, when the Holy Ghoſt by the meanes of the worde, inſpires him with ſome ſpirituall motions, and beginnes to regenerate and renew the inwarde powers of his ſoule. And hee may in this caſe verie fitely be compared to the night in the firſt dawning of the day, in which though the darkeneſſe remaine and bee more in quantitie than the light, yet the Sunne hath alreadie caſt ſome beames of light into the aire, whereupon we tearme it, the breaking of the day. Now then the verie point which I teach, is that a man at this inſtant and in this verie ſtate (God as yet hauing but laide certaine beginnings of true conuerſion in his heart) is the very child of God, and that not onely in the eternall purpoſe of God (as all the elect are) but indeede by actuall adoption: and this is plaine by a manifeſt reaſon. There bee foure ſpeciall workes of grace in euery childe of God; his vnion with Chriſt, his adoption, iuſtification, and conuerſion, and theſe foure are wrought all at one inſtant, ſo as for order of time, neither goes before nor after

after other: and yet in regarde of order of nature, vnion with Chriſt, iuſtification, and adoption, goe before the inward conuerſion of a ſinner, it being the fruit and effect of them all. Vpon this it followeth neceſſarily, that a ſinner in the verie firſt act of his conuerſion, is iuſtified, adopted, and incorporated into the myſticall bodie of Chriſt. In the parable of the prodigall ſonne, the father with ioy receiues his wicked childe, but when? ſurely when hee ſaw him comming a farre off, and when as yet hee had made no confeſsion or humiliation to his father, but onely had conceiued with himſelfe a purpoſe to returne and to ſay, Father, I haue ſinned againſt heauen and againſt thee, &c. And Paul ſaith of many of the Corinthians, that hee could not ſpeake vnto them as ſpirituall men, but as carnall, euen babes in Chriſt. 1. Cor. 3. 1.

II. Concluſion.

The firſt materiall beginnings of the conuerſion of a ſinner, or the ſmalleſt meaſure of renewing grace, haue the promiſes of this life, and the life to come.

The Expoſition.

THe beginnings of conuerſion muſt be diſtinguiſhed. Some are beginnings of preparation, ſome beginnings of compoſition. Beginnings of preparation are ſuch as bring vnder, tame, and ſubdue the ſtubbornneſſe of mans nature, without making any change at all: of this ſorte are the accuſations of the conſcience by the miniſterie of the Lawe, feares and terrours ariſing thence, compunction of heart, which is the apprehenſion of Gods anger againſt ſinne. Now theſe and the like I exclude in the concluſion, for though they goe before to prepare a ſinner to his conuerſion following, yet are they no graces of God, but fruits of the law, that is the miniſtery of death, and of an accuſing conſcience. Beginnings of compoſition I tearme all thoſe inward motions and inclinations of Gods ſpirit, that follow after the worke of the law vpon the conſcience: and riſe vpon the meditation of the goſpell, that promiſeth righteouſnes & life euerlaſting by Chriſt: out of which

motions the conuerſion of a ſinner ariſeth, and of which it conſiſteth: what theſe are it ſhall afterward appeare. Againe, grace muſt be diſtinguiſhed: it is twofolde, reſtraining grace, or renuing grace. Reſtraining grace I tearme certaine common gifts of God, ſeruing only to order and frame the outward conuerſation of men to the Law of God, or ſeruing to bereaue men of excuſe in the day of iudgement. By this kind of grace, heathen men haue been liberal, iuſt, ſober, valiant. By it men liuing in the Church of God, haue bin enlightned, and hauing taſted of the good word of God, haue reioyced therein, & for a time outwardly conformed thēſelues thereto. Renuing grace is not common to all men, but proper to the elect, and it is a gift of Gods ſpirit, whereby the corruption of ſinne is not only reſtrained, but alſo mortified, and the decaied Image of God reſtored. Now then the concluſion muſt only be vnderſtood of the ſecond, and not of the firſt: for though a man haue neuer ſo much of this reſtraining grace, yet vnleſſe he haue the ſpirit of Chriſt to create faith in the heart, and to ſanctifie him, he is as farre from ſaluation as any other. Now then the ſenſe and meaning of the concluſion is, that the verie leaſt meaſure of ſauing grace, and the very beginnings or ſeedes of regeneration doe declare, and after a ſort giue title to men, of all the mercifull promiſes of God, whether they concerne this life or the life to come: and therefore are approoued of God, if they be in trueth, and accepted as greater meaſures of grace. That which our Sauiour Chriſt ſaith of the worke of miracles, *If yee haue faith as a graine of Muſtard-ſeede, yee ſhall ſay vnto this mountaine, Remoone hence to yonder place, and it ſhall remoone*, muſt by the law of equall proportion be applied to faith, repentance, the feare of God, and all other graces, if they be truely wrought in the heart, though they be but as ſmall as one little graine of Muſtard-ſeede, they ſhall be ſufficiently effectuall to bring forth good workes, for which they are ordained. The Prophet Eſai 42. 3. ſaith, that Chriſt *ſhall not queneh the ſmoking flaxe, nor breake the bruiſed reede.* Let the compariſon bee marked: fire in flaxe muſt be both little and weake, in quantitie as a ſparke or twaine, that can not cauſe a flame but onely a ſmoake, ſpecially in a matter ſo eaſie to burne. Here then is ſignified, that the giftes and graces of Gods ſpirit, that are both for meaſure

sure and strength as a sparke or twaine of fire, shall not bee neglected, but rather accepted and cherished by Christ. When our Saviour Christ heard the young man make a confession of a practise but of outward and ciuill righteousnesse, *he looked vpon him and loued him*: and when hee heard the Scribe to speake discreetly but one good speech, that to loue God with all the heart is aboue all sacrifices, he said vnto him, *That he was not farre from the kingdome of heauen*. Therefore no doubt, he will loue with a more speciall loue, and accept as the good subiects of his kingdome, those that haue receiued a further mercie of God to bee borne a new of water and of the spirit.

III. Conclusion.

A constant and earnest desire to be reconciled to God, to beleeue and to repent, if it be in a touched heart, is in acceptation with God, as reconciliation, faith, repentance it selfe.

The Exposition.

LVst or desire is twofolde, naturall and supernaturall. Naturall is that whose beginning and obiect is in nature, that is, which ariseth of the naturall will of man, and affecteth such things as are thought to be good according to the light of nature. And this kind of desire hath his degrees, yet so as they are all limited within the compasse of nature. Some desire riches, honours, pleasures, some learning and knowledge: because it is the light and perfection of the minde: some goe further and seeke after the vertues of iustice, temperance, liberalitie, &c. and thus many heathen men haue excelled. Some againe desire true happinesse, as *Balaam* did, who wished to dye the death of the righteous: because it is the propertie of nature to seeke the preseruation of it selfe. But here nature staies it selfe: for where the minde reueales not, the will affects not. Supernaturall desires are such as both for their beginning and obiect, are aboue nature: for their beginning is from the holy Ghost, and the obiect or matter about which they are conuersant, are things diuine and spirituall, which concerne the kingdome of heauen:

heauen: and of this kinde are the deſires of which I ſpeake in this place. Againe, that we may not be deceiued in our deſires, but may the better diſcerne them from fluttering & fleeting motions, I adde three reſtraints. Firſt of all, the deſire of reconciliation, the deſire to beleeue, or the deſire to repent, &c. muſt be conſtant and haue continuance, otherwiſe it may iuſtly be ſuſpected. Secondly, it muſt be earneſt and ſerious, though not alwaies, yet at ſometimes, that wee may be able to ſay with Dauid, *My ſoule deſireth after thee, O Lord, as the thirſtie land.* And, *As the Hart braieth after the riuers of water, ſo panteth my ſoule after thee O God. My ſoule thirſteth for God, euen the liuing God.* Thirdly, it muſt be in a touched heart: for when a man is touched in conſcience, the heart is caſt downe, and (as much as it can) it withdrawes it ſelfe from God. For this cauſe, if then there bee any ſpirituall motions whereby the heart is lift vp vnto God, they are without doubt from the ſpirit of God. Thus then I auouch, that the deſire of reconciliation with God in Chriſt, is reconciliation it ſelfe: the deſire to beleeue, is faith indeede: and the deſire to repent, repentance it ſelfe. But marke how. A deſire to bee reconciled is not reconciliation in nature (for the deſire is one thing, and reconciliation is another) but in Gods acceptation: for if we being touched throughly for our ſinnes, do deſire to haue them pardoned, and to be at one with God, God accepts vs as reconciled. Againe, deſire to beleeue, it is not faith in nature, but onely in Gods acceptatiõ, God accepting the will for the deed. That this doctrine is the will and word of God, it appeares by theſe reaſons. Firſt of al, God hath annexed a promiſe of bleſſednes, and of life euerlaſting, to the deſire of grace. Matth. 5. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied.* Iohn. 7. verſ. 38. *If any man thirſt, let him come to me and drinke.* Reuel. 21. *I will giue vnto him which is athirſt of the well of the water of life freely.*

Now what is this, to thirſt? Properly it is, when wee are in a drought or drineſſe, and want drinke to refreſh vs, to deſire it. And therefore by a reſemblance, they are ſaid to thirſt after righteouſneſſe, that want it and would faine haue it. And they thirſt after Chriſt, that feele themſelues out of Chriſt, and deſire, yea long after the bloud of Chriſt, that they might bee refreſhed with it in their conſciences.

consciences. Hete then we see that the desire of mercie in the want of mercie, is the obtaining of mercie: and the desire to beleeue in the want of faith, is faith: Though as yet thou want firme & liuely graace, yet art thou not altogether voyd of grace, if thou canst desire it, thy desire is the seed, conception, or budde of that which thou wantest: now is the spring time of the ingrafted word or the immortall seede cast into the furrowes of thy heart: wait but awhile, vsing good meanes, and thou shalt see that leaues, blossomes, and fruites will shortly follow after. Secondly, the desire of any good thing is accepted of God as the liuely inuocation of his holy name, Psalm. 10. *God heareth the desires of the poore.* Psalm. 145. *He will fulfill the desire of them that feare him.* When Moses said nothing, but onely desired in heart the helpe and protection of God at the redde sea, the Lord said vnto him: Why criest thou vnto me. Exodus 14. And when we know not to pray as wee ought, Paul saith, that the spirit maketh request by the inward groanes of the heart. Rom. 8. 26. Hence I gather, that whē a man in his weaknesse praies with sighes and groanes, for the gift of liuely faith, the want whereof he findes in himselfe; his very prayer on this manner made, is as truly in acceptation with GOD, as the prayer made in liuely faith. Thirdly, to the testimonie of Scripture, I adde the testimonies of godly and learned men, not to proue the doctrine in hand; but to shew a consent, and to proue thus much that the thing which I auouch is no priuate phantasie of any man. [a] Aug. saith, *Let thy desire be before him, and thy father which seeth in secret shall reward thee openly: for thy desire is thy praier, and if thy desire be continuall, thy praier is continuall.* He addes further in the same place, that, *the desire is a continuall voyce, and the crie of the heart, and the inward inuocation of God, which may be made without intermission.* Againe, [b] *The whole life of a good Christian, is an holy will and desire. And that which thou desirest thou seest not: but by desiring, art (as it were) inlarged and made capable, that when it shall come which thou shalt see, thou maist be filled.* [c] Bernard saith, *What, is not desire a voice? Yea a very strong voice. God heareth the desire of the poore, and a cōtinual desire, though we speak nothing, is a voice cōtinued.* [d] Luther saith, *Christ is thē truly omnipotent, & then truly raignes in vs, whē we are so weak that we can scarce giue any grone. For* Paul saith, *that*

[a] Psal. 36.

[b] Exposit. Epist. Iohn. tract. 4. de cap. 3.

[c] Super. cant. Ser. 34

[d] Tom. 4. pag. 124.

one

one ſuch groane is a ſtrong cry in the eares of God, filling both heauen and earth. e Againe, very few know how weake and ſmall faith, and hope is vnder the croſſe and in temptation. For it appeares then to be as ſmoking flaxe, which a good blaſt of winde would preſently put out: but ſuch as beleeue in theſe combats, and terrors againſt hope, vnder hope, that is, oppoſing themſelues by faith in the promiſe of Chriſt againſt the feeling of ſinne, and the wrath of God, doe finde afterward that this little ſparke of faith (as it appeares to reaſon, which hardly perceiueth it) is peraduenoure as the whole element of fire which filleth all heauen and ſwalloweth vp all terrors and ſinnes.

e Ib. fol. 156

f Ib. fol. 300

f Again, the more we find our vnworthineſſe, and the leſſe we find the promiſes to belong vnto vs, the more muſt we deſire them, being aſſured that this deſire doth greatly pleaſe God, who deſireth and willeth that his grace ſhould be earneſtly deſired. This doth faith, which indgeth it a pretious thing, and therefore greatly hungereth and thirſteth after it, and ſo obtaines it. For God is delighted to fill the hungrie with good things, and to ſend the rich emptie away. h Theodore Beza ſaith, If thou finde not thine heart inwardly touched, pray that it may be touched: for then muſt thou know that this deſire is a pledge of the fathers good will to thee: i Kemnitius ſaith, When I haue a good deſire, though it doe ſcarcely ſhew it ſelfe in ſome little and ſlender ſigh, I muſt bee aſſured that the ſpirit of God is preſent and worketh his good worke. k Vrſinus ſaith, Faith in the moſt holy men in this life is vnperfect and weak. Yet neuertheleſſe, whoſoeuer feeles in his heart an earneſt deſire to beleeue, and a ſtriuing againſt his naturall doubtings, both can and muſt aſſure himſelfe that he is indued with true faith. Againe, Wicked men doe not deſire the grace of the holy ſpirit, whereby they may reſiſt ſinne. And therefore they are iuſtly deprined of it: for he that earneſtly deſireth the holy Ghoſt, hath it alreadie: becauſe this deſire of the ſpirit cannot be but from the ſpirit: as it is ſaid, Bleſſed are they that hunger and thirſt after righteouſnes, for they ſhall be ſatisfied. l Bradford ſaith, Thy ſins are vndoubtedly pardoned, &c. for God hath giuen thee a penitēt and beleeuing heart: that is, an heart which deſireth to repent, and beleeue: for ſuch an one is taken of him (he accepting the will for the deed) for a penitent and beleeuing heart indeed. m Taſſine ſaith, Our faith may bee ſo ſmall and weak, as it doth not yet bring foorth fruites that may be linely felt of vs: but if they which feel thēſelues in ſuch eſtate, deſire to haue

h Reſp. ad Acta Col. loq. Monpel.

i Locor. cō. par. 1.

k Catechiſ.

l Epiſtle to Careleſſe.

m Booke of the markes of Gods children.

haue these feelings, namely of Gods fauour and loue, if they aske them at Gods hands by praier: this desire and praier are testimonies that the spirit of God is in them, and that they haue faith already: for is such a desire a fruit of the flesh, or of the spirit? it is of the holy spirit, who bringeth it forth only in such as he dwels in, &c. Then these holie desires and praiers being the motions of the holy Ghost in vs, are testimonies of our faith, although they seeme to vs small and weake. As the woman that feeleth the moouing of a child in her body, though very weake, assureth her selfe that she hath conceiued, and that she goeth with a liue child: so if we haue these motions, these holy affections, & desires before mentioned, let vs not doubt but that we haue the holy Ghost (who is the author of them) dwelling in vs, & consequently that we haue also faith. Again he saith, *If thou hast begun to hate and flee sinne, if thou feelest that thou art displeased at thine infirmities, and corruptions: if hauing offended God thou feelest a griefe & a sorrow for it: if thou desire to abstaine: if thou auoidest the occasions: if thou trauailest to doe thy endeuour: if thou praiest to God to giue thee grace: all these holy affections proceeding from none other then from the spirit of God, ought to be so many pledges, and testimonies that he is in thee.* Master Knokes saith, *Albeit your paines sometimes be so horrible that you find no release nor comfort neither in spirit nor bodie, yet if thy heart can onely sob vnto God, despaire not, you shall obtaine your harts desire. And destitute you are not of faith: for at such time as the flesh, naturall reason, the Law of God, the present torment, the diuell at once do crie, God is angrie, & therefore there is neither help nor remedy to be hoped for at his hands: at such time, I say, to sob vnto God is the demonstration of the secret seede of God, which is hid in Gods elect children: & that only sob is vnto God a more acceptable sacrifice, then without this grosse, to giue our bodies to be burnt euen for the truths sake.* More testimonies might bee alleaged, but these shall suffice. Against this point of doctrine it may bee alleaged: that, if desire to beleeue in our weakenesse bee faith indeede; then some are iustified and may be saued wanting a liuely apprehension and full perswasion of Gods mercie in Christ. *Answere.* Iustifying faith in regarde of his nature is alwaies one and the same, and the essentiall propertie thereof is to apprehend Christ with his benefites, and to assure the verie conscience thereof. And

*Psal. 6.

therefore

therefore without some apprehension and assurance there can be no iustification or saluation in them that for age are able to beleeue. Yet there be certaine degrees, and measures of true faith. There is a strong faith, which causeth a full apprehension and perswasion of Gods mercie in Christ. This measure of faith the Lord vouchsafed *Abraham*, *Dauid*, *Paul*, the Prophets, and Apostles, and Martyrs of God. It were a blessed thing, if all beleeuers might attaine to this height of liuely faith, to say with Paul; I am perswaded, that neither life, nor death, nor any thing els, shall be able to seperate vs from the loue of God in Christ: but all cannot; therefore there is another degree of faith lower then the former, and yet true faith, called a little or weake faith, and it also hath a power to apprehend and apply the promise of saluation, but as yet by reason of weakenesse, it is infolded (as it were) and wrapt vp in the heart, as the leafe and blossome in the bud. For such persons as haue this weak faith, can say indeede, that they beleeue their sinnes to be pardonable, and that they desire to haue them pardoned: but as yet they cannot say, that they are without all doubt pardoned. And yet the mercie of God is not wanting vnto them. For in that they doe, and can desire, and indeuour to apprehend, they doe indeede apprehend: God accepting the desire to doe the thing, for the thing done. This which I say, will the better appeare if the grounds thereof bee considered: Faith doth not iustifie in respect of it selfe, because it is an action, or vertue: or because it is strong, liuely, and perfect: but in respect of the obiect thereof, namely Christ crucified, whom faith apprehendeth as he is set foorth vnto vs in the Word and Sacraments. It is Christ that is the author, and matter of our iustice, and it is he that applieth the same vnto vs: as for faith in vs, it is but an instrument to apprehend and receiue that which Christ for his part offereth and giueth. Therefore, if faith erre not in his proper obiect, but follow the promise of God, though it doe weakly apprehend, or at the least cause a man onely to endeuour and desire to apprehend, it is true faith, and iustifieth. Though our apprehension be necessarie, yet our saluation stands rather in this that God apprehends vs for his owne, then that we apprehend him. Phil. 3. vers. 12.

Out

Out of this conclusion springeth another not to be omitted, that God accepts the endeuour of the whole man to obey, for perfect obedience it selfe.

THat is, if men indeuour to please God in all things, God will not iudge their doings by the rigour of his law: but will accept their little & weake endeuour, to do that which they can do by his grace, as if they had perfectly fulfilled the law. But here remember I put this caueat, that this endeuour must be in & by the whole man; the very minde, conscience, will, and affections, doing that which they can in their kinds: and thus this endeuour, which is a fruit of the spirit, shall bee distinguished from ciuill righteousnesse, which may bee in heathen men. The truth of this conclusion appeares by that which the Prophet Malachi saith, that God will spare them, that feare him, as a father spares his childe: who accepts the thing done, as well done, if the childe shew his good will, to please his father, and to doe what he can.

IIII. Conclusion.

To see and feele in our selues the want of any grace, and to be greeued therefore, is the grace it selfe.

The Exposition.

VNderstand this conclusion as the former, namely, that griefe of heart for the want of any grace necessarie to saluation, is as much with God as the grace it selfe. When being in distresse, wee cannot pray as wee ought: God accepts the very groanes, sobs, and sighs of the perplexed heart, as the prayer it selfe. Rom. 8. 26. When we are grieued, because we cannot be grieued for our sinnes, it is a degree and measure of godly sorrow before God. Augustine saith well: *Sometimes our prayer is lukewarme, or rather cold and almost no prayer: in my sentence it is altogether no prayer at all, and yet we cannot with griefe perceiue this in our selues: for if wee can but grieue, because we cannot pray, we now pray indeede.* Hierom saith,

Com. 4. lib. 1. ad Simpl. in fine.

Then

Lib. 1. contract. Pelagian.

Then we are iuſt when we doe acknowledge our ſelues to be ſinners. Againe, *This is the true wiſdome of man, to know himſelfe to be imperfect: And (that I may ſo ſpeake) the perfection of all iuſt men in the fleſh is imperfect.* Auguſtine againe ſaith, *That the vertue which is now in a iuſt man is thus far forth perfect, that vnto the perfection thereof there belongs a true acknowledgement and an humble confeſſion of the imperfection thereof.* A broken and contrite heart after an offence, is as much with God, as if there had been no offence at all. And therefore ſo ſoone as Dauid after his grieuous fall in heauineſſe of heart confeſſed his ſinne, ſaying in effect but thus much: *I haue ſinned*, the Prophet in the name of the Lord, pronoũceth the pardon of his ſinne in heauen, and that preſently.

V. Concluſion.

He that hath begun to ſubiect himſelfe to Chriſt and his word, though as yet he be ignorant in moſt points of religion: yet if he haue a care to increaſe in knowledge, and to practiſe that which he knoweth, he is accepted of God as a true beleeuer.

The Expoſition.

SVndrie perſons by the Euangeliſts are ſayd to beleeue, which had onely ſeene the miracles of Chriſt, and as yet had made no further proceedings but to acknowledge Chriſt to be the Meſsias, and to ſubmit themſelues to him and his doctrine, which afterward ſhould be taught. On this manner the woman of Samaria beleeued, and many of the Samaritans vpon her report: and a certaine ruler, by reaſon of a miracle wrought vpon his ſonne, is ſaid to beleeue, and all his houſhold, Ioh. 4. 42. 52. When our Sauiour Chriſt commendeth the faith of the Apoſtles, terming it a rocke againſt which the gates of hell ſhould not preuaile, it was not for the plentifull knowledge of the doctrine of ſaluation: for they were ignorant of many articles of faith, as namely of the death, reſurrection, aſcenſion and kingdome of Chriſt: but becauſe they beleeued him to bee the ſonne of God, and the ſauiour of mankinde, and they had withall reſolued themſelues to cleaue vnto him, and the bleſſed doctrine

doctrine of saluation which he taught, though as yet they were ignorant in many points. The holy Ghost commendeth the faith of Rahab when she receiued the spies. Now this her faith was indeed but a seed and beginning of liuely faith: for then shee had onely heard of the miracles done in Egypt, and of the deliuerance of the Israelites, and was thereupon smitten with a feare, and had conceiued a resolution with her selfe, to ioyne her selfe to the Israelites, and to worship the true God. Now these and the like are tearmed beleeuers, vpon iust cause: for though they be ignorant as yet, yet their ignorance shall be no continuing or lasting ignorance: & they haue excellent seeds of grace, namely a purpose of heart to cleane to Christ, and a care to profite in the doctrine of saluation.

VI. Conclusion.

The foresaid beginnings of grace are counterfait, vnlesse they encrease.

The Exposition.

The wickednesse of mans nature and the depth of hypocrisie is such, that a man may and can easily transforme himselfe into the counterfeit and resemblance of any grace of God. Therefore I put downe here a certaine note whereby the gifts of God may be discerned, namely, that they grow vp and encrease as the graine of Mustard-seed to a great tree, and beare fruit answerably. The grace in the heart is like the graine of Mustard-seed in two things. First, it is small to see to at the beginning: secondly, after it is cast into the ground of the heart, it encreaseth speedily, and spreads it selfe. Therefore, if a man at the first haue but some little feeling of his wants, some weake and faint desire, some small obedience, he must not let this spacke of grace goe out: but these motions of the spirit must be encreased by the vse of the word, sacraments, and praier; and they must daily be stirred vp by meditating, endeuouring, striuing, asking, seeking, knocking. The master deliuering his talent to his seruants, saith vnto them, Occupie till I come: and not, hide them in the earth, Matth. 25. 26. Paul vseth an excellent speech

to Timothie: I exhort thee to stirre vp the gift of God which is in thee, namely as fire is stirred vp by often blowing, and by putting too of woode, 2. Timoth. 1. 6. As for such motions of the heart that last for a weeke, or a moneth, and after vanish away, they are not to be regarded: and the Lord by the Prophet Osea complaineth of them, saying, O Ephraim, thy righteousnes is like the morning dewe.

Therefore considering, grace vnlesse it be confirmed and exercised, is indeede no grace; I will here adde certaine rules of direction that wee may the more easily put in practise the spirituall exercises of inuocation, faith, and repentance: and thereby also quicken and reuiue the seedes and beginnings of grace.

I. In what place soeuer thou art, whether alone or abroad, by day or by night, and whatsoeuer thou art doing, set thy selfe in the presence of God, let this perswasion alwaies take place in thy heart, that thou art before the liuing God: and doe thy endeuour that this perswasion may smite thy heart with awe and reuerence, & make thee afraid to sinne. This counsell the Lord gaue Abraham, Genes. 17. 1. *Walke before me, and be vpright*. This thing also was practised by Enoch, who for this cause is said *to walke before God*.

2. Esteeme of euerie present day as of the day of thy death: and therefore liue as though thou were dying; and doe those good duties euery day, that thou wouldest doe if thou were dying. This is christian watchfulnesse, and remember it.

3. Make catalogues and billes of thine owne sinnes, specially of those sinnes that haue most dishonoured God, and wounded thine owne conscience: set them before thee often, specially then when thou hast any particular occasion of renewing thy repentance, that thy heart by this dolefull sight may be further humbled. This was Dauids practise when he considered his waimoud turned his feete to Gods commandements, Psal. 119. 59. And when he confessed the sinnes of his youth, Psal. 25. This was Iobs practise, when he said he was not able to answere one of a thousand of his sinnes vnto God. Iob. 9. 1.

When thou first openest thine eies in the morning, pray to God, and giue him thanks heartily: God he shall have his honour,

and

and thy heart ſhall be the better for it the whole day following. For wee ſee in experience, that veſſels keepe long the taſte of that liquor wherewith they are firſt ſeaſoned. And when thou lieſt down let that be the laſt alſo: for then knoweſt not, whether fallen aſleep, thou ſhalt euer riſe againe aliue. Good therefore it is that thou ſhouldeſt giue vp thy ſelfe into the hands of God, whilſt thou art waking.

5. Labour to ſee and feele thy ſpirituall pouerty, that is, to ſee the want of grace in thy ſelfe, ſpecially thoſe inward corruptions, of vnbeleefe, pride, ſelfeloue, &c. Labour to bee diſpleaſed with thy ſelfe: and labour to feele that by reaſon of them thou ſtandeſt in need of euery drop of the blood of Chriſt, to heale and cleanſe thee from theſe wantes: and let this practiſe take ſuch place with thee, that if thou bee demaunded, what in thine eſtimation is the vileſt of the creatures vpon earth? thine heart and conſcience may anſwere with a loude voice, I, euen I, by reaſon of mine owne ſinnes: and againe, if thou be demaunded what is the beſt thing in the world for thee? thy heart and conſcience may anſwere againe with a ſtrong and loud crie, one drop of the blood of Chriſt to waſh away my ſinnes.

6. Shewe thy ſelfe to be a member of Chriſt, and a ſeruant of God, not onely in the generall calling of a chriſtian, but alſo in the particular calling in which thou art placed. It is not enough for a magiſtrate to be a Chriſtian man, but he muſt alſo be a chriſtian magiſtrate: it is not enough for a maſter of a family to be a Chriſtian man, or a Chriſtian in the Church, but hee muſt alſo be a Chriſtian in his familie, and in the trade which he followeth daily. Not euery one that is a common hearer of the word, and a frequenter of the Lordes table, is therefore a good Chriſtian, vnleſſe his conuerſation in his priuat houſe and in his priuate affaires and dealings be ſutable. There is a man to be ſeene, what he is.

7. Search the Scriptures, to ſee what is ſinne, and what is not ſinne in euery action: this done, carrie in thy heart a conſtant and reſolute purpoſe, not to ſinne in any thing: for faith and the purpoſe of ſinning cannot ſtand together.

8. Let thine endeuour bee ſutable to thy purpoſe: and there-

fore exerciſe thy ſelfe to eſchew euery ſinne, and to obey GOD in euery one of his commaundements, that pertaine either to the generall calling of a Chriſtian, or to thy particular calling. Thus did good Ioſias, who turned vnto God with all his heart, according *to all* the law of Moſes 1. King. 25. 25. and thus did Zacharie and Elizabeth that walked *in all* the commmaundements of God without reproofe. Luk. 1. 6.

9. If at any time, againſt thy purpoſe and reſolution, thou be ouertaken with any ſinne little or great, lie not in it, but ſpeedily recouer thy ſelfe by repentance: humble thy ſelfe, confeſsing thine offence, and by prayer intreating the Lord to pardon the ſame, and that earneſtly, till ſuch time as thou findeſt thy conſcience truly pacified, and thy care to eſchew the ſame ſinne encreaſed.

10. Conſider often of the right and proper end of thy life in this world, which is not to ſeeke profit, honour, pleaſure, but that in ſeruing of men, wee might ſerue God in our callings. God could, if it ſo pleaſed him, preſerue man without the miniſterie of man, but his pleaſure is to fulfill his worke and will in the perſeruation of our bodies, and ſaluation of our ſoules, by the imploiment of men in his ſeruice, euery one according to his vocation. Neither is there ſo much as a bondſlaue, but hee muſt in and by his faithfull ſeruice to his maſter, ſerue the Lord. Men therefore doe commonly profane their labours and liues, by aiming at a wrong end, when all their care conſiſteth onely in getting ſufficient maintenance for them and theirs, for the obtaining of credit, riches, and carnall commodities. For thus men ſerue themſelues, and not God, or men: much leſſe doe they ſerue God in ſeruing of men.

11. Giue all diligence to make thy election ſure, and to gather manifold tokens thereof. For this cauſe obſerue the workes of Gods prouidence, loue, and mercie, both in thee and vpon thee, from time to time: for the ſerious conſideration of them, and the laying of them together when they are many and ſeuerall, miniſters much direction, aſſurance of Gods fauour and comfort. This was the practiſe of Dauid, 1. Sam. 17. 33. Pſal. 23. all.

12. Thinke euermore thy preſent eſtate whatſoeuer it be to be the beſt eſtate for thee: becauſe whatſoeuer befalles thee, though

it bee sickneſſe or any other affliction, or death, befalles thee of the good prouidence of God. That this may the better be done, labour to ſee and acknowledge a prouidence of God, aſwell in pouertie as in abundance, aſwell in diſgrace as good report, aſwell in ſickneſſe as in health, aſwell in life as in death.

13. Pray continually, I meane not by ſolemne and ſet prayer, but by ſecret and inward ejaculations of the heart, that is, by a continuall eleuation of minde vnto Chriſt, ſitting at the right hand of God the father, and that either by praier or giuing of thankes ſo often as any occaſion ſhall be offered.

14. Thinke often of the worſt and moſt grieuous things that may befall thee either in life or death for the name of Chriſt: make a reckoning of them, and prepare thy ſelf to beare them: that when they come, they may not ſeeme ſtrange, and be borne more eaſily.

15. Make conſcience of idle, vaine, vnhoneſt, and vngodlie thoughts, for theſe are the ſeedes and beginnings of actuall ſinne in word and deede. This want of care in ordering and compoſing of our thoughts, is often puniſhed with a fearefull temptation in the very thought, called of Diuines, *Tentatio blaſphemiarum*, a tentation of blaſphemies.

16. When any good motion or affection riſeth in the heart, ſuffer it not to paſſe away, but feede it by reading, meditating, praying.

17. Whatſoeuer good thing thou goeſt about, whether it be in word or deede, doe it not in a conceit of thy ſelfe, or in the pride of thy heart, but in humilitie, aſcribing the power whereby thou doeſt thy worke, and the praiſe thereof to God, otherwiſe thou ſhalt finde by experience, God will curſe thy beſt doings.

18. Deſpiſe not ciuill honeſtie: good conſcience and good maners muſt go together: therefore remember to make conſcience of lying, and of cuſtomable ſwearing in common talke: contend not either in deede or word with any man: be curteous and gentle to all good and bad: beare with mens wants and frailties, as haſtines, frowardnes, ſelfe-liking, curiouſnes, &c. paſsing by them as being not perceiued: returne not euill for euill, but rather good for euill: vſe meate, drinke, and apparell in that manner & meaſure, that

they may further godlines; and may be as it were signes in which thou maiest expresse the hidden grace of thy heart: Striue not to goe beyond any, vnlesse it be in good things: goe before thine equals, in giuing of honour, rather then in taking of it: make conscience of thy worde, and let it be as a band: professe not more outwardly then thou hast inwardly in heart: oppresse or defraud no man in bargaining: in all companies either doe good, or take good.

FINIS.